THE MISSIONARY HERALD

OCTOBER, 1925

Pacific School of Religion
Berkeley, Calif.

A World Relations Prayer

By TASUKU HARADA

The Passing of Frederick Brainerd Bridgman

By SECRETARY PATTON

Our Opportunity in Mexico

By WILBUR S. TUPPER

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THE EDITOR ON THE MAGAZINE MERGER

THE question of depriving our foreign missionary cause of its distinctive mouthpiece is so serious that the editor urges the readers of the *Herald* to review thoughtfully Mr. Olcott's statement in our August number, and to express their judgment to the Committee of Twelve at the earliest possible moment. The article represents in general the opinion held by the officers of our foreign boards. In particular it expresses the judgment of one who has not only given years of close thought to the financial life of the American Board, but who has also had a lifetime of experience in the publishing business.

IF the editor were to add a personal word to what has been said on the subject, he would emphasize the spiritual rather than the financial value of the *Herald.*

OUR primary purpose in "simplifying machinery"—is it not to do this worldwide work more intelligently, spiritedly, and effectively? To do so, we must lay upon the hearts of our church members at home not only the missionaries and their work abroad, but also the very peoples themselves for whom, under God, we are responsible. This hardly justifies any curtailment in such educative values as the *Herald* is capable of. Rather should these be enlarged.

IN our vast field of operation abroad there are ten times as many souls as there are in our "responsibility" at home. It is ten times again as difficult a task to perform. It is not America, "God's country." It is not generally in lands like ours where, in spite of terrible moral conditions and spiritual inertia, the population teems with Christians of intelligence and patriotic devotion, a large majority of whom have known of Christ since childhood. Abroad we are the only missionary force among millions upon millions of men who, though highly civilized in various ways, have still been steeped in non-Christian traditions centuries old. Our work of moral reform and spiritual transformation has to lie in a vast section of human society whose ideals, laws and life are scarcely touched as yet by the power of Jesus Christ.

AND to acquaint Americans with these children of a common Father to such an extent that they will act like Christians toward them; so that they will strive to understand their fellowmen across the seas, sympathize with them in their struggles, believe in them and their constructive value in the development of the world, coöperate with them in all matters pertaining to world peace and the betterment of the human race, and to be governed toward them by a will to save them as Christ is saving us—to develop, I say, such a missionary mind and purpose in the churches at home for the big job overseas requires more rather than less attention to our lighting facilities.

OF the field and work in America, we are informed not through the *Congregationalist* and *American Missionary* alone. We come into sympathetic contact with the alien, the backward races, the border legions, the churchless and helpless, through countless magazines and newspapers, many of which even boast of religious departments. But for a stirring knowledge of the greatest portion of our field of operation left unevangelized, we have little beside a small missionary magazine and an article now and then in a denominational organ so crowded that it has to resort to fine print to cover our diversified enterprises. And now it is proposed that we make this tiny foreign peephole still smaller!

NO, if you would create the missionary mind and motive within the church at home, multiply your magazine output. If you would develop missionary dynamic here—and next to the world work itself this is our primary reason for "simplified machinery"—you must somehow supply more rather than less foreign missionary news and inspiration. Instead of cutting down magazine space allotted to the American Board and Woman's Boards, open up a wider channel of living water. Safety First, please! Run no danger of drying up the sources of power.

THERE should be a great *Congregationalist,* such as is contemplated; but not at the expense of the *Missionary Herald.* One big Congregational periodical for the pastors and general public, containing, among other things, news items and articles from the foreign front, is needed; but a foreign missionary trade journal in addition, for a growing body of special friends who would gladly pay the difference, is a *sine qua non.*

FRIENDS, let us ever keep in remembrance the inspiring fact that we work, not to save money, but men, and that there is an economy of God transcending the petty and inconsistent economies of man.

Frank F. Ross

REPRESENTATIVE PROTESTS AGAINST MERGING THE HERALD

Both sides — or rather all three sides — of the magazine merger question are taken in letters to these rooms, but by far the great majority who write are strongly against any merger at all. The following are what could fairly be called representative protests. We print them for the benefit of those who may wish to know the view point of a big "silent vote" that probably will not be registered at Washington. The small type will not, we hope, deter any from reading these expressions of judgment.

In my business as Comptroller of the Northern Pacific Railway Company, I am constantly endeavoring to find ways to economize. In figuring out economies, my greatest interest is in the net income. A reduction in expenditures which will reduce net income is certainly not justified. I am satisfied that the American Board will have a larger net income by continuing its present expenditures for *The Missionary Herald,* than it would have if the proposed plan of consolidation is carried out. Consequently, I heartily agree with Mr. Olcott's conclusions that *The Missionary Herald* should not be consolidated with *The Congregationalist.*

F. W. Sweney,
1921 Laurel Ave., St. Paul, Minn.

I think the *Missionary Herald* should be continued as the distinctive publicity agency of the American Board and the Woman's Boards. My experience in editorial work and other forms of publicity convinces me that it would be a mistake, both for *The Congregationalist* and the *Herald,* that they should merge.

William E. Barton, Foxboro, Mass.

You can kill the *Missionary Herald* but can't save *The Congregationalist* by consolidation.

William Shaw
(Christian Endeavor Society, Boston.)

As to the question of consolidation, my thought is that it would be a great mistake. I believe it (*Missionary Herald*) is almost or quite the oldest missionary magazine in the world. Besides having a permanent reputation and influence throughout the Christian world for the value of its contents, its name is a distinct commercial asset of very appreciable value. Its form has been changed of late sufficiently to show that it is up to the times in popular ways, while the contents were never more valuable or interesting. To consolidate in any way that either merges it in a more general issue or makes it a "supplement," however attractive that might be made, would sink it entirely, while it would not save any denominational money. Any success it might have in any other magazine or newspaper would be at what I should regard an irreparable loss. The matter has been often considered in the past with always the same conclusion.

Rev. Henry A. Stimson, D.D.,
58 West 58th St., New York City.

I sincerely hope that a good magazine such as the *Missionary Herald* will not be spoiled by amalgamation. Just to add my bit enclosed find one dollar for a subscription. Instead of curtailing your magazine now is the time to enlarge it and increase its subscription list.

Jerome Davis
(Professor Department of Social Service, Yale University.)

The *Missionary Herald* is so very interesting and illuminating that I earnestly hope there will be no combination of it with any other magazine or paper. While I often think there are too many periodicals and that it would be well if a hundred or so of them could be condensed into one, leaving out the useless trash and unnecessary padding, the *Missionary Herald* is one that has neither of these characteristics. We believe in co-operation and in many cases in combinations, but there is such a thing as carrying that too far. It is difficult to merge railroads and run only one train, when they are not only serving different communities but are also carrying different kinds of traffic and goods. Combination in the *Missionary Herald* has gone far enough. If the latter can swallow the other periodicals without getting indigestion (to change the figure), well and good, but we do not want to have this excellent magazine lose its definite quality and mission.

Delavan L. Pierson,
Editor *"The Missionary Review of the World,"*
156 Fifth Ave., New York City.

I read with alarm the suggestion in the August *Herald* that it may be combined with *The Congregationalist.*

I do not think you "Easterners" realize that on this Coast there are more old time New England Congregationalists who now worship with the Presbyterians or some other denomination than the entire number of members in the Congregational Church out here. And these *will not* take *The Congregationalist;* not even with the *Missionary Herald* added.

I read every *Missionary Herald* from cover to cover. I beseech you to use all your influence to keep the *Herald* as an independent organ of the American Board, and as undenominational as possible.

J. H. Abbott,
1057 East 38th St., South Portland, Ore.

In reply to the question "Do the people want it?" I, as an old subscriber say "Yes" for myself, and for the friend living in England, who receives my copy regularly. Also "Yes" for those to whom she lends it before passing it on again to North Wales, where it finds a warm welcome in a Presbyterian minister's home, and is again passed on to various members of his church.

We all agree in saying it is the best Missionary Magazine published, and fervently hope it will never lose its identity.

Mrs. John C. Shaw,
479 West 152d St., New York City.

The *Herald* should be continued as the distinctive publicity agency of the American Board and the Woman's Boards. I read it with increasing interest. It is a great missionary magazine. It has influenced my giving and has had an important influence in building up the spirit of giving for foreign missions on the part of individual donors. I believe, too, that it is having a large and growing influence upon the giving of churches and individuals.

Enos H. Bigelow, M.D., Framingham, Mass.

The present arrangement cannot, in my judgment, be improved upon. It may be that a consolidation of the two magazines might be for economy in publication, but the subscription price would of necessity be so much larger that many subscribers would be lost. For instance: in our church five or six copies of the *Herald* are taken; but we have a club of twenty-five for the *American Missionary*, which, at club rates, costs only a quarter; and even if one is not deeply interested in missions, when the club agent asks for the subscription, it is easier to give it than to refuse, for many people. But how many of those twenty-five people would hand out a dollar or more? If there were ten, it would be doing well. And if *The Congregationalist* was to be included in the merger, as I have seen suggested, it would be worse yet. There would be probably about five subscribers. Of what advantage would an "economical publication" be if only a few read the product? This isn't saying that more people *couldn't* pay a dollar or more for a missionary magazine, *if they would;* but many people, even Christians, are not keen on the progress of the Kingdom outside their own city.

LUCY E. SHEDD,
Treasurer Congregational Church,
North Leominster, Mass.

I most certainly think that the *Missionary Herald* should be continued as the distinctive publicity agency of the American Board and the Woman's Boards. It would be a great mistake to merge it with other publications as suggested.

ARTHUR PERRY, 10 Marlborough St., Boston.

(Head of well-known bond house of Boston. For many years chairman of the Finance Committee of the American Board.)

I have been a subscriber to the *Missionary Herald* for fifty years, I think, and it is the most interesting magazine that comes to my home. I should miss it more than I can tell if it should be merged with any magazine. I also take *The Congregationalist* and the *American Missionary*.

I endorse Mr. Olcott's estimate of its value, every word, and feel that the Society would suffer a financial loss if it should be radically changed. We need the information and the personal contact with our missionaries in the field. I have come to know and love them all through their letters and knowledge of their work. *Please* keep it as it is. I know I speak the sentiment of many readers.

MRS. B. F. ARNOLD,
1592 North Broad St., Galesburg, Ill.

Any change at all would be very unwise. In an age of unrest and agitation it is a pretty good thing to let well enough alone on a good many activities which people want to tear up by the roots.

FRANK B. TOWNE, Holyoke, Mass.

(Member Finance Committee of the American Board.)

As representing three generations and a continuous subscription to the *Missionary Herald* for something like seventy years or more, I would like to enter my protest against its being merged with *The Congregationalist* or any other paper. The argument for greater economy and efficiency sounds very plausible, but there are some things in this world that cannot be commercialized, and such I believe is the good will and interest built up through long years of patient effort by the *Missionary Herald* in the special fields that it covers. In my opinion there would be a great loss of interest in such a change and loss of identity, and I am sure the American Board would feel it seriously in the years to come. There must be many others who agree with me in this view, and I hope that you may be able to see that some weight is given to our protests.

L. H. H. JOHNSON, Counsellor-at-law, Boston.

The Missionary Herald, the greatest missionary magazine published, is, I think, essential to the work of the Board.

WILLIAM W. MILLS, Marietta, Ohio.

I cannot think that giving would be kept up to the present standard, much less increased to the point where it should be, if the *Herald* ceased to exist as a distinctive organ. It would be to lose a distinct asset if the *Herald* were merged, and I do not believe that the circulation would be much increased by the proposed consolidation.

EDWARD WARREN CAPEN
(Hartford School of Missions.)

If you merge the magazine (*Herald*) with the weekly paper, I know I shall never find time to read it all through, thus no doubt losing that close contact with the mission field which this distinctively *Missionary Herald* gives me now each month and which I can read through without feeling "rushed" as one does when a publication contains too much. I am not even "well to do," but give one-eighth of my earnings to God's work, and I *know* beyond a shadow of doubt it is because of my contact with the very human *Missionary Herald*. Please don't cast your vote for a merger, for there are many like myself who would *not* subscribe for *The Congregationalist* for the sake of getting the Mission news.

REGINA W. ELLWOOD,
Green Cottage, Westport, Conn.

I have read the *Missionary Herald* for about fifty years, and deeply feel that to submerge its identity with other publications would greatly lessen its world-wide usefulness. God has blessed its work, and will, if we all stand behind it.

EVORA D. PERKINS,
Federated Church, Atascadero, Cal.

The Missionary Herald should be retained because it *concentrates* as a publication upon foreign missionary problems. When a man takes up the *Herald* his attention is focussed upon a definite single field of work, and his mind is not likely to be diverted by catching a glimpse of a "Parable of Safed the Sage."

REV. G. F. BAILEY, Norwichtown, Conn.

I regret deficits in any undertaking, but feel that I must make an appeal for the continuance of the *Herald* in its present form, and fear that if it ceases its individual work there will follow a decrease in contributions, many of which are influenced by what it reports.

E. F. LUTHER (Mrs. George E.),
64 Canton Ave., Milton, Mass.

During the twenty-one years of my connection with the Board I found scores of men and women who loved the *Herald* and gave largely because of this love. Let us "fight" to keep it where it is.

CHARLES C. CREEGAN, Northfield, Vt.

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CONTENTS

FOREWORD 457

REPRESENTATIVE PROTESTS AGAINST MERGING THE *HERALD* 458

ARTICLES

To Our Retiring President. By James L. Barton, LL.D. 461

A World Relations Prayer. By Tusuku Harada, LL.D., University of Hawaii 462

The Passing of a Great Missionary—Frederick B. Bridgman. By Cornelius H. Patton, D.D. 463

Our Opportunity in Mexico. By Wilbur S. Tupper 465

From a Missionary to Prospective Missionaries. By Frank C. Laubach, PH.D. 468

Don't Feel Discouraged! By Pres. F. W. Burnham 469

THE WORLD WINDOW 467

APPORTIONMENT RECEIPTS 469

THE FUTURE OF THE WOMAN'S BOARDS 470

THE BOOKSHELF 472

METHODS AND PROGRAMS 474

HOME BASE

The American Board 475

Woman's Board of Missions 477

Woman's Board of the Interior 479

Woman's Board for the Pacific 481

SO OUR MISSIONARIES WRITE 484

MISSION NEWS 490

MISSIONARY PERSONALIA 492

THE CHRONICLE 495

ABBREVIATIONS

A. B. C. F. M. or A. B.	American Board
W. B. M. or B.	Woman's Board of Missions
W. B. M. I. or I.	The Woman's Board of Missions of the Interior
W. B. M. P. or P.	Woman's Board of Missions for the Pacific

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TO OUR RETIRING PRESIDENT

BY JAMES L. BARTON

Owing to his manifold duties at Harvard, Dr. Moore feels obliged to retire this fall from the presidency of the American Board. This resignation will be acted upon at the annual meeting of the Board in Washington, and doubtless suitable expression of the Board's appreciation of his long and memorable service will be made there. But we do not like to wait until then before publishing a tribute to Dr. Moore by one who has weathered many a storm with him during the past twenty-six years.

IT is customary in Turkey, when a person affirms that he knows a party, to ask if he has ever traveled with him. I am of the opinion that one can never know another until he has seen that person confronted by questions of surpassing significance to which an answer must be given, or found him face to face with a crisis which must be met, or been in his company when situations were unexpectedly difficult. I have been with Dr. Moore in all these circumstances and many more, and in each new experience my esteem for him and my admiration for his character and capacity for grasping a situation and for decisive action have been materially heightened.

Dr. Moore is the only President of the American Board who both served upon the Prudential Committee and visited the missions on the field before becoming President. He was Chairman of the Deputation from the Board to China in 1907, going by way of India. Then during his presidency he saw much of the work first hand. He was in Turkey in 1919 as a member of the Near East Relief Commission; and he again visited Japan, China, India, and the Near East in 1924. These visits gave him a wide and practical knowledge of missionaries and their work such as no President of the Board has ever possessed.

As a member of the Prudential Committee, and for nine years its Chairman, he became officially familiar with the operations, methods, and policies of the Board before he was made President. After his election to the presidency, he kept up his attendance upon the meetings of the Prudential Committee, where his experience and knowledge of missionaries in the field were invaluable. The Board never had a President who so thoroughly knew the Board.

Those who have seen President Moore only in his official and public capacity have no conception of him in the rougher contacts of life. As Chairman of the China Deputation of the Board he cheerfully shared in the long journeys on foot over impassable roads and in tropical heat, up mountains and through valleys, to reach interior stations. He shared dangers in a Min River boat, shooting the rapids amid jagged rocks and deadly currents, with Chinese pirates on either bank waiting for the boat to strike in order to give them license to take possession. In Turkey, in the Relief operations following the Armistice, he assumed the responsibility for warehousing several million dollars' worth of supplies for relief work. One who has never seen President Moore in situations like these has never seen the true missionary and philanthropist. He is much more of a "good scout," as they say these days, than people can know who have seen him only in his academic gown on dignified occasions.

This is not a biography of Dr. Moore. It is a sketch of his personality rather than a statement of what he has done; of what he is rather than what he has accomplished. Dr. Moore has made a great President. With heavy and at times almost crushing academic duties and responsibilities, and sometimes in physical weakness, he has found time and strength to devote to the work of the Prudential Committee in particular and of the Board in general. He has never complained when still heavier responsibilities were heaped upon him. "That, too," he would say, "is a part of my day's work."

It is difficult, even impossible, for me to write this word without becoming personal. For twenty-six years Dr. Moore and I have faced and tried together to solve some of the problems of missions. We were together in China in 1901 and in Turkey in 1919, and have been in places together that try the souls of men and test temper and character. If I should say here all that I think of him, it would be deemed extravagant and would be out of place. This is only a suggestion to help the reader of the *Missionary Herald* to know him better.

A WORLD RELATIONS PRAYER

The Opening Prayer by Dr. T. Harada, of Japan, at the Organization Session of the Institute of Pacific Relations in Honolulu, June 30, 1925

✠

O GOD, our Heavenly Father, as we gather here from many parts of the globe, in order to consider the problems common to the nations bordering on the Pacific, we look unto Thee and pray that Thou wilt bless us with Thy presence and guide us in our deliberations.

We thank Thee that we meet at the Crossroads of the Pacific where the peoples of various tongues, colors and creeds live together in peace and harmony. Grant us, O Lord, the spirit of equity, of humility, of the desire to learn and to search for truth and justice. Help each and everyone to do his best, to realize the object of this conference, and to promote mutual understanding and better relations between the Pacific nations.

Bless all the nations represented in this Institute, each with its own history and peculiar problems. Bless especially the rulers and those in responsible positions by helping them faithfully to perform their duties in furtherance of the well-being of the world as well as the welfare of their own people.

God grant that the Institute shall be a means of extending Thy Kingdom of Love and Truth. May it serve to hasten the day of emancipation and enlightenment for the whole of humanity. Give us strength to make here a beginning of this new day.

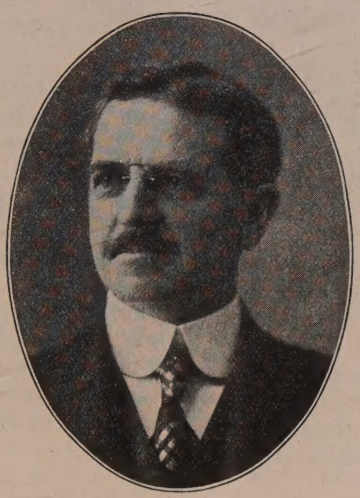
May Thy Kingdom come and Thy will be done on earth as it is in Heaven, and unto Thy name be all the praise.

AMEN.

THE PASSING OF A GREAT MISSIONARY—FREDERICK BRAINERD BRIDGMAN, D.D.[1]

By SECRETARY CORNELIUS H. PATTON

As early as the World Missionary Conference at Edinburgh, in 1910, it was recognized that Dr. Bridgman was one of the foremost missionaries in the continent of Africa. Those who were attracted by his clear-cut, smiling countenance —of the intellectual spiritual type—by his gentlemanly bearing and his incisive utterance, have not been disappointed over the developments of the intervening years. They have seen the man fill position after position of large responsibility with a courage and a sagacity which would have marked him for high achievements in any realm. In the missionary sphere his qualities have shone with a peculiar splendor.



Frederick B. Bridgman

I think of Dr. Bridgman first of all as the Apostle of the African of the city. So far as I know, he was the first to discern the significance of the economic changes which were sweeping over the sub-continent of Africa and drawing the native from the simplicity and security of his village or kraal to the arena of the great commercial center. He sensed the danger of the situation, and also its advantage. His great mind became occupied over the problem of turning a bad social situation to a good missionary account. He would not only protect the native boy from the city as a "university of vice," but send him back home as an ambassador of Christ. To Dr. Bridgman it seemed that God was offering a new and larger method of evangelization. Instead of the missionary, by painstaking and often futile journeys, seeking out the Africans in their native haunts, God was herding the Africans at the missionary's door.

The South Africa Mission had the wisdom to set Dr. Bridgman apart for city work: first at Durban and later at Johannesburg. Of the twenty-eight years of his career, nearly twenty-five were spent in those great centers where, devoid of precedent or equipment, thrown upon his own resources, he led forth a movement which is now the admiration of the onlooking world. As truly as Moffatt and Hannington were pioneers in their day and way, Bridgman became a pioneer of these later times. He cared nothing, thought nothing of fame, only of the work God had given him to do; yet his fame is secure. He will rank high in the list of missionaries in a continent which has been peculiarly fruitful in great names.

Even more do I think of Dr. Bridgman as the Apostle of native evangelism. Given such a situation as Johannesburg presented, with some 300,000 native young men coming and going as workers in the mines, how was he to meet it? The African, he decided, must be led to meet it himself. The theory of a self-propagating native church must be put to work, and that in the most vigorous way. Here he took a leaf out of the experience of John Wesley, adopting the lay preacher as the most effective propagator of the Gospel where a quick work must be done. Trained and tried preachers from theological schools? Yes, so far as they can be obtained; but we cannot wait for them. The African convert must become a preacher to his own village and tribe. Hence came those twenty stalwart young disciples at Durban, who went out to preach every Sunday in places where native workmen assembled, and the two hundred at Johannesburg.

Bridgman met these lay evangelists early Sunday morning for prayer and Bible instruction. Undoubtedly for the most part they delivered the message from the Bible they had received from him; but they did it in their own inimitable way, for the African is a born preacher. Here lies the secret of his evangelistic success. He had that rare power of inspiring the native preacher with his own message. Thus he duplicated himself manifold.

The newspapers have made much of the sociological side of the work at Johannesburg—the reading room, the night class, the gymnasium, the athletic contests, the movie show—and this is worthy of all praise, a unique achievement in the modern missionary approach. But to Bridgman social service was a tool of evangelism; Christian character was what counted in his mind. The Church of Jesus Christ should stand first in all his plans. His record as a builder of churches is a truly remarkable one. While in charge of the work at Durban, he erected the Central Native Church—dignified, worshipful, practical—an edifice worthy of a beautiful city. For this he raised the money, superintended the plans, and carried through the construction, making it a strong center for Christ. In addition, he built five chapels in the same city.

At Johannesburg he erected a stately, refined church edifice, raised the $10,000 for it himself, in-

sisting upon the natives contributing a liberal share; built ten chapels in addition, and maintained these as separate preaching places. But he was far more than a builder of church edifices. I like to think of him as a Cecil Rhodes in the spiritual realm, a builder of the kingdom of things that count, of things which will abide in Africa through all time.

His supreme accomplishment in the realm of evangelism was the sending back of those native converts to Portuguese East Africa, where they carried to their homes the Christian message which they had received in the great city. As a result of their testimony seventy Christian centers sprang up in that benighted African province. This we must consider to be an achievement of the first order. We are not surprised to learn that the spiritual welfare of these little churches lay deeply on his heart, and that one of his last messages was to the Zulu pastor, who had been placed in charge.

Again, Dr. Bridgman was an Apostle of right relations between the whites and the blacks. South Africa is the battleground of the race conflict, the situation there being intense beyond that of any other section of the world. Dr. Bridgman became the mediator of mutual understanding and good will. In critical times his counsel was sought. Government officials gratefully accepted his solution. His was a missionary statesmanship of a high order. The fact that the directors of the mines in the Johannesburg district each year, of late, placed $30,000 in his hands to further his social schemes bears witness to his capacity as a social engineer. That social center in Johannesburg stands today as his monument in the realm of humanitarian ideal and service.

Just a word in regard to what is greater than all—Dr. Bridgman as a Christian man. He was a man, Christ's man, before he was an Apostle. His faith was simple and strong. It radiated from his countenance; it sounded in his voice; it underlay every vision, every plan, every practical achievement. Before this great soul was released, during a few moments of relative ease from suffering, he spoke to the wife, who has stood at his side so ably during these twenty-eight years, of his Christian faith, of what life had meant to him.

"This is my message." Broken sentences they were, a few words at a time coming from his lips.

He said: "I rest on the three great 'knows' of the Apostle Paul. 'I know whom I have believed,' " and that was as far as he could get. The verse was finished for him.

"That," he said, "takes care of all the daily toil and work.

"The second is: 'We know that all things work together for good,' " the additional words being supplied by his wife. "That takes care of all the hardships, the difficulties, and the emergencies of life. All will come out right."

And then, this: " 'For we know that if our earthly house of this tabernacle were dissolved we have a building of God, a house not made with hands, eternal in the heavens.' That takes care of all the rest."

Such is the message of his life; the heart of the man's faith; the secret of his utter devotion to God. We hear of the dying utterances of missionaries of a former generation, like Livingstone and Hannington, and precious indeed are their words; but here is a thoroughly modern man called from our very side, and avowing as simple and clear a faith as any saint of old. Christian biography is enriched by the words of Frederick Bridgman breathed in that Portland hospital as his soul went out to God. May the same faith be ours as we take up the task he has laid down and await our call in God's good time.

[1] Dr. Bridgman was born at Infumi, in Natal, May 18, 1869, of missionary parentage. His boyhood was spent at Umzumbe, where he became rarely proficient in the Zulu tongue. He was educated at New Britain, Conn., at Oberlin College, and at Chicago Theological Seminary, graduating from the latter institution in 1896. The Doctorate of Divinity was granted him by Oberlin College in 1916. After marrying Miss Clara Strong Davis, daughter of the Board's great missionary, Dr. J. B. Davis, of Japan, Mr. Bridgman sailed for Africa in 1897. Before taking up his notable work at Durban, he was placed in charge at Infumi. He came to America on his last furlough in October, 1924, sadly broken in health. His death occurred in the St. Barnabas Hospital, Portland, Me., Sunday, August 23, after an operation for appendicitis. The funeral service was held in the Congregational Church of Auburndale, Mass., conducted by Rev. Howard A. Bridgman, a relative, and was attended by many friends. A cable message from Natal stated that a simultaneous service would be held at Durban, and probably also at Johannesburg. Dr. Bridgman leaves a widow and one son, Brainerd, sixteen years of age.

OUR OPPORTUNITY IN MEXICO

By WILBUR S. TUPPER

Mr. Tupper, a business man of San Leandro, Cal., recently visited several important centers in Mexico. He sensed political, commercial, and educational conditions, and studied the missionary work there as closely as time permitted, under the guidance of Dr. Howland of Mexico and Mr. Wright of Guadalajara, not to speak of various pastors and teachers of different branches of the Evangelical Church of Mexico. Like other laymen returning from a tour of this land of promise, he writes with enthusiasm of our "opportunity."

OF the many issues involved in the Mexican situation, there are, to my mind, two outstanding problems which have an important bearing on the development and prosperity of the Republic:—

1. The first of these is the so-called Agrarian law and its application to the Roman church. The missionaries followed the conquerors, and the cross was invoked, equally with the sword, to hold the people loyal to the crown. Large grants of land were made to the church and to various religious orders, and with most of the population industrially dependent upon the church and land barons, there was, and could be, no middle class.

The Reform Revolution (1858–1860) was a protest against this land monopoly and other abuses. Just as formerly, during the struggle for independence, the church had opposed the patriots, so at this time it used its enormous influence in an effort to retain its ancient privileges. It was virtually a struggle between church and state. But the state won, and as a matter of law, at least, there followed religious liberty and separation of church and state. To the credit of the native race of Mexico, be it remembered that these reforms were wrought out under the leadership of a full-blood Indian, Benito Juarez—the greatest name in all Mexican history. It was Juarez who conceived the idea of the nationalization of ecclesiastical property, which, with later modifications and additions, became the Agrarian law of today. The object of this law is to divide the large estates of the few to provide a bit of land for the many.

During the "reign" of Porfirio Diaz, little was done to improve the condition of the lower classes. Although he fought for the rights of the common people under Juarez, Diaz, in office, became reactionary and aristocratic. For thirty-one years he was maintained in the presidency, through the influence of the church and the land barons. It was a period of great material prosperity. But while wealth accumulated, men decayed; for the autocratic, personal rule of Diaz smothered all initiative, interest, and participation in civic affairs on the part of the common people. Business was going ahead under full steam, with Diaz sitting on the safety valve. The inevitable explosion came in the revolution headed by Madero, with ten years of internal strife to follow.

Under the present administration, the reforms for which Juarez fought are again to the fore. President Calles is a champion of the rights of the common people. He believes in applying the new Agrarian law impartially, whether it affects the church or individuals. Calles' official record, his private life and expressions of opinion, indicate that he is honest, able, and courageous. His enforcement of the land law and the so-called "anti-church" regulations has antagonized the Roman church, and embittered many ecclesiastics against him. This issue is not a religious one. The administration wants to destroy in fact, as well as in law, all ecclesiastical domination in political affairs, and to compel the Roman church, in common with all other institutions, to be subject to the law of the land.

While purely political, this situation cannot fail to have a religious reaction. It must be obvious to all thinking people of Mexico that the President is not only fulfilling the constitution, but is striving to bring a larger measure of life's benefits to those who need it most, and that the ecclesiastical authorities are opposing this effort. And this attitude of the church is but a cumulative example of an unenviable record of opposition to human rights and human progress, from the days of Cortez down to the present time.

Last winter saw the beginning of a movement to establish a National Catholic Church of Mexico, the object being, in addition to other reforms, to make the church independent of Rome. A thesis was promulgated, a primate of Mexico named, and an organization framed. This led to a conflict in one of the churches of Mexico City, in which the authorities had to intervene. Movements of similar character took place in other cities. It is too early to assess the meaning or extent of this new movement on the part of the schismatics, other than to note the weakening hold of the church on the people. Unhappily, there has also appeared in the last few years a Bolshevistic tendency to denounce all religion as opposed to human progress. Mexico is in a state of spiritual, as well as industrial, unrest. Any loss of real faith must be deplored.

While the state compels the church to render unto Cæsar the things that are Cæsar's, the whole Christian world will hope and pray that the people may not forget to render unto God the things that are God's.

2. The Workingmen's Clubs present another serious problem. The condition of the Mexican workman contrasts strongly with that of the American. He is paid from five to seven dollars a week, and little has ever been done to give him educational, social, and spiritual advantages. Through the Workingmen's Clubs the laborer is striving to provide these opportunities for himself, in addition to reasonable prices of labor and a minimum wage scale. Thus we find some of these clubs interested in educational advantages; some in better social conditions, and some looking for religious leadership.

These organizations of workingmen are found all over the republic. Numerous and well-organized, they are a potent factor to be reckoned with in the rehabilitation and progress of the country. They are beginning to understand how low is their status compared with that of the laborers in the United States. They are beginning to realize that they have been oppressed for three hundred years, and are waking up to a sense of their rights and their power. Their aspirations cannot long be denied. They have seen an aristocracy under Diaz swept away, to give place to middle class rulers. They have the man power to duplicate the French Communist Uprising of 1871, or the Bolshevistic revolution in Russia. There is propaganda going on now, with this end in view.

WHEREIN THE OPPORTUNITY

In the main, these groups welcome guidance, for most of them are groping. Herein is the golden opportunity for American leadership, since American institutions and methods which have done so much for the common people are ideals below the Rio Grande. Thus, these groups are appealing to Americans for help. The following letter is an illustration of this appeal:—

Autlan, Jalisco, January 27, 1925.

Rev. Alfred C. Wright,
Guadalajara, Jalisco.

DEAR SIR:—

We, the undersigned, honor ourselves by presenting to you the following petition, which we hope may receive a favorable reply.

A considerable number of us who have heard the Gospel message, desire to follow it, and as the young men, Eusebio Morales and Filberto Alvidrez, have remained for a short time in this place and have gone away, we beg you, if it be possible, to do us the favor to provide us a "Pastor" who may remain here, in order that none of those who have become interested in the true doctrine of Jesus Christ may become demoralized. We are very poor ("fully very poor"), but, God willing, we will help the one who may come to us with our presence, with our good will, and with our coöperation in propagating, in order to secure the entrance to our number ("our breast") of as many persons as possible; we will also aid, in so far as our means admit, in the rental of a house.

Awaiting your favorable reply, we remain your attentive and faithful servants.

Here follow fifty-eight signatures with the usual complicated paraphs, except for fourteen, who made a cross, not knowing how to write.

Oh, you men and women of America who are touched by Paul's spirit, do you not realize your opportunity?

Space forbids mention of all the denominational work done in Mexico, and I can give but a word as to special activities.

The Evangelical Seminary of Mexico is the center of Protestant religious work in the Republic, and in its support the various denominations join. It is the great torch from which other fires are lighted. To the seminary come students from the churches and schools of the various denominations, and from the seminary go native pastors to fill pulpits elsewhere. The seminary, now in its eighth year, under the inspiring leadership of Dr. John Howland, is doing a great work. More funds should be provided for the increased demands made upon it.

The Y. M. C. A. of Mexico City is unlike any other in the world in this: of a membership of over 2,000, all but fifty are, or were, Roman Catholics. Some time ago the Bishop of Mexico City made a pronouncement against the Y. M. C. A., and called on all the faithful to come out of it. The result was that less than a dozen members left the organization! Later, a liberal-minded Catholic gave the Association a splendid tract of land, in fee simple, to be used as an athletic field. The tactful leadership of Mr. Richard Williamson is making the Y. M. C. A. a factor in all the cities of Mexico.

The work of Alfred C. Wright in Guadalajara is noteworthy. Two schools are maintained—the "Colegio Internacional" for boys, and the "Instituto Colon" for girls. In these schools are children representing every type and class of the people, and every child means a home touched by the splendid influence of Mr. Wright. It should be our glory and pride that we can send into the missionary field such devoted and efficient leaders as Howland, Williamson, Wright, and those others who are now doing such splendid work in Mexico.

THE WORLD WINDOW

By C. H. P.

Eight Thousand Attend

The Christians of Tokyo recently united in a musical service held in Hibiya Park. Hundreds marched through the main streets of the city carrying banners inscribed with such words as "Great Christian Meeting," "Sin Our Country's Shame," "The Fear of the Lord is the Beginning of Wisdom," etc. Eight or ten thousand persons came to the service. There were solos, quartets, choruses, and congregational singing; also an address by President Chiba of the Baptist Theological Seminary.

Twelve Thousand a Day for Kwannon

The Japan Times says that the offerings received daily at the popular Kwannon Temple in Asakusa, Tokyo, amount to three thousand yen (about $1,200 at the present rate of exchange). The present business depression is given as a reason for the sum being larger than in more prosperous times, for, as a proverb says, "Ill fortune makes a person more devout." The box to receive offerings is twelve feet long and six feet wide. Formerly the temple attendants took out its contents once in ten days, but since the great earthquake they do it every five days.

Y. M. C. A. in Palestine

The Jewish Daily Bulletin, published in England, says that a life membership in the Y. M. C. A. of Jerusalem was conferred upon Sir Herbert Samuel, retiring High Commissioner of Palestine at a farewell reception given by Christian Arabs to him and Lady Samuel. This was in recognition of his "great service to the Association, particularly the assistance during the purchase of the site and the building of the Y. M. C. A. headquarters." Sir Herbert stated that the Association exercised great influence because it stood aloof from all controversies. "Palestine needs more labor, more capital, more energy, and more character," he said; "the service of the Y. M. C. A. is that it builds character."

The Discouraging Side in China

At the third Annual Meeting of the National Christian Council of China, held in Shanghai, forty-nine Chinese and thirty-seven missionaries were present. All provinces of the Republic were represented. According to the *Chinese Recorder,* from which the following extracts are taken, the reports of the condition of the churches were not very encouraging. Opium is being sold openly in most parts of the country and its planting is compulsory in many districts. Aside from offering a temptation to church members to sell or use opium, in some districts these communicants are not resisting the order to plant the poppy.

The anti-Christian movement has become very serious in some places. It was largely a student movement, and in some places was anti-foreign. Its influence was growing, and an atmosphere was being created which was affecting many outside the student bodies. . . . The spiritual life of the church was at low tide. Some reported that half the church members gambled. Bible study and family worship were largely neglected. The number of those offering for the ministry has fallen off in spite of large increases in the enrollments of Christian schools and colleges.

These are some of the conditions as reported to the Council. They made this meeting of the body one of the most important that it has ever held. All seemed humbled, and in a spirit of prayer sought to know the Will of the Master. The dominant note of the Council's meeting was *love.* From beginning to end this was brought forward as the proof of our discipleship, the solution of our problems, and the key which will unlock the door of opportunity before the church. . . . "Speak the truth in love" seemed to be the one desire. For example, the elements of the anti-Christian movement when met in this spirit would cause the following reactions:—

Element of Movement	Reaction in Church
Blind prejudice	Ignore it
Misconception of Christianity	Remove patiently
Adventitious connections of Church	Reconsider
Un-Christian elements in Church	Rectify
Fundamental differences	Meet with courage and understanding

Healing the Grand Lama of Tibet

The Panshan Lama, who is the spiritual ruler of Tibet and of all lamas throughout the world, has lately made a tour among his followers in China. While there he fell ill with what proved to be chicken pox, accompanied by a malady of the eyes. He came under the care of Dr. Dennis V. Smith, a Methodist Episcopal medical missionary, who is in charge of the eye department of Peking Hospital. The Lama was soon restored to health and made a gift to the hospital in appreciation of what had been done for him. Dr. Smith also vaccinated

Concluded on page 493

FROM A MISSIONARY TO PROSPECTIVE MISSIONARIES

By FRANK C. LAUBACH

There is special significance to be attached to this article. It is written by one who remembers that he once was a "doubtful candidate" for missionary service on the ground of radicalism in theology, and of a bent toward sociology that threatened to stifle religious evangelism. Dr. Laubach was appointed by the Board because those who knew him best believed in his genuine missionary motive and promise. He has made good as a religious leader ever since he began work in the Philippines ten years ago. That he has been a spiritual force in the Islands every one will testify who has lived and worked with him. This plea of his deserves the prayerful thought of every one, missionary or otherwise.

YOU are laying your plans for your future service on some foreign field. You are deciding what you will do, what you will improve, what you will disprove, what you will approve. I do not wish to change your emphasis upon doing—only I warn you that the mission field is cursed with missionaries who are trying to be great and conspicuous for what they achieve, and it perishes for need of missionaries willing to give God and the natives the glory.

What mission fields need more than any particular deeds is Christ-impassioned lives. The best preparation is to become Christlike by being an intimate friend of Christ, until you remind everybody of him.

Young people seldom realize how great is the price that must be paid for the Christ-surcharged life. They do not pay that price in early morning watches and lone vigils with the stars. Hours upon hours, day after day with Christ will give the one thing needful to be a great missionary.

This is half the story. The other half is that Jesus is your message. The more I see of Asia, the less I feel that we have very much need of exchanging Eastern for Western civilization. We fail or succeed according as we give to the Orient the one thing we have that they unquestionably need—Jesus. If you go with the desire to achieve anything else, you will one day come upon a profound skepticism of the value of your service. You may conclude that in at least half the aspects of life the East has more to teach us than we have to teach them. You may, in this age of questioning and doubt, reach periods of great intellectual struggle. Few intelligent and thinking people on the foreign field escape such periods today. In those hours there will be one thing which you will find no reason to doubt—that the world needs the spirit and character of Jesus. You will find no place in the world where that need does not exist.

So in times when you are driven to doubt the value of Western civilization you can still talk Jesus. And in proportion as you do talk and live Him, you will encounter such miracles of life transformation that life will be rich in satisfying proofs of your faith. You will have the same basis for confidence that the blind Bartimeus had, your own experience and your own observation. You will be making your own apologetic in the laboratory of your own soul. Once you have seen the sheer power of Jesus when you give him a chance, intellectual questions will not shake your faith in the value of your service.

In some seminaries the professors of homiletics keep repeating, "Preach Christ." But what I wish to insist is, take a large amount of time now, and always, for personal intimate fellowship with Christ. Then your face and life will do much of the preaching.

Some people have a real reason for going to the foreign field—others have not. The reason must be a difference between the personalities we shall reveal and the personalities of those whom we touch. The wider that difference, the greater the reason for going. We only secure that difference and maintain it by keeping bright the contact with Him. When we loosen our grip on His hand we sink slowly to the level around us, and the reason for our being here on the field ceases to exist. For all our lives we obey the law of response to influence, and continue to be like the influence to which we give freest play in our lives.

DON'T FEEL DISCOURAGED!

By F. W. BURNHAM

President Burnham, of the United Christian Missionary Society, met Dr. Barton in Constantinople when the latter was visiting the Near East Relief centers this summer. He, Dr. Burnham, was "bubbling over" with enthusiasm following a tour of missionary investigation through Greece, Palestine, Syria, and Anatolia. He has put into writing what he said to our senior secretary. He writes with more reserve than he talked, yet, as Dr. Barton says, he here "speaks from the heart and with warmth."

IN a recent trip through Greece, Palestine, Syria, and Anatolia, it has been my privilege to see something of the work of the American Board, and to converse with people who have had intimate knowledge of that work during a period of years. I spent a night and a day with Dr. Haas at the American Hospital in Adana; and Miss Phelps of Aintab was on our train all through Turkey. Conversation with leaders of the Near East Relief in this section of the world brought out the fact that practically all of the educated leaders among the Nationals in their employ in their educational program were trained in the schools and colleges established by the American Board. Your educational program in the Levant has justified itself even in the midst of the present disturbed conditions.

Even under the present inhibitions your missionaries are rendering an outstanding service which cannot fail of Christian fruit. Testimony from many sources indicates that their lives and their unasking service are having a profound leavening effect upon the present situation. Although they are prohibited from direct "Christian" propaganda, they are by no means failing to accomplish the purpose to which their lives have been dedicated.

Allow me to express the hope that the American Board will not feel discouraged about the situation in the Levant nor curtail its appropriations for the maintenance of its work here. The present situation is one of transition. A larger religious opportunity is dawning. It is a time to go forward and not to retrench.

The American Board is setting an example of faith and courage to the whole religious world in steadfastly maintaining its Christian service in this difficult field.

APPORTIONMENT RECEIPTS

As reported by the Treasurers of all Congregational Societies

	For the Month of August, 1925				For Calendar Year to Sept. 1, 1925			
	1925	1924	Increase	Decrease	1925	1924	Increase	Decrease
A. B.	$129,121.00	$141,612.00		$12,491.00	$397,491.00	$364,324.00	$33,167.00	
W. B. M.	8,579.00	6,105.00	$2,474.00		136,901.00	132,410.00	4,491.00	
W. B. M. I.	6,494.00	6,476.00	18.00		72,691.00	75,340.00		$2,649.00
W. B. M. P.								
C. E. S.	5,530.00	4,917.00	413.00		44,581.00	43,377.00	1,204.00	
C. B. Society	5,577.00	6,720.00		1,143.00	63,983.00	65,065.00		1,082.00
C. H. M. S.	11,215.00	8,330.00	2,885.00		83,614.00	83,635.00		21.00
A. M. A.	14,898.00	10,989.00	3,909.00		125,617.00	126,167.00		550.00
C. S. S. E. S.	2,912.00	3,002.00		90.00	29,450.00	31,640.00		2,190.00
C. B. M. R.	2,792.00	2,409.00	383.00		33,615.00	35,459.00		1,844.00
Annuity Fund	795.00	703.00	92.00		8,972.00	8,372.00	600.00	
Foundation	3,560.00	2,751.00			23,758.00	15,434.00		
Totals	$191,473.00	$191,011.00	$10,174.00	$13,724.00	$1,020,673.00	$981,223.00	$39,462.00	$8,336.00

NOTE: This tabulation does not include receipts by the State Home Missionary Societies or State Boards of Relief. The Woman's Home Missionary Federation presents no separate report, its receipts being included in those of the various home societies.

THE FUTURE OF THE WOMAN'S BOARDS

Their Present Situation and Their Pressing Needs

A CERTAIN intelligent Congregationalist who read in the *Missionary Herald* for September about the grave situation of the American Board remarked, "Of course the Woman's Boards are not so hampered by shortage of funds. The women of our churches would see to that." On being told that all our foreign work—women's as well as men's—is being carried on starvation rations and in some cases is in peril of its life and that at least one of the three Woman's Boards is again facing a big debt, the friend cried out, "Why don't you tell the churches!" This is an effort to tell very briefly something of our situation in order that the churches, pastors, and every-member-canvassers may realize how dependent we are on our full share of the missionary apportionment.

THE NEW METHOD OF FINANCING

The old plan of emphasizing "women's work for women"—asking the women of our churches to be wholly responsible for the work for foreign women and children is being rapidly replaced by another method of financing. The Woman's Board is now allotted a certain percentage of the money contributed by the churches in its territory for all Congregational benevolences. This money is acquired largely through the Every Member Canvass. The outcome of the Canvass, therefore, means continued support or disaster to the work for women and children, which the American Board has passed over to the Woman's Boards. As yet we have failed to receive enough money from the churches to carry our existing budgets.

MARKING TIME

Ever since the great war we have been marking time, each year living in fear of cuts on the field, refusing advances, inadequately supporting the old work, and using buildings and equipment that should make us blush with shame. Costs of missionary travel and freight, expenses on the field, furlough allowances, have mounted steadily. Our missionaries have had held over them the possibility of retrenchment till we wonder they have any heart left to push ahead.

Sometimes they question why they were sent out to come up against the vast needs of the non-Christian world if they cannot have the wherewithal to work. While the churches at home have been increasing their plants and their staff of trained workers the foreign missionaries have been turned down year after year when proposing any new enterprise or begging to enter unoccupied fields white for the harvest. What about the future? Is there never to be any advance? How long can we keep up the courage and efficiency of our splendid college women "out there"?

THERE IS MONEY

Have you ever stopped to wonder what the missionary fresh from foreign lands thinks of American Christians? Seldom have we heard any adverse word from them, whatever they may think. Only last week, however, came a letter from a woman recently returned—one who had tried to stretch a meager appropriation for years and years and almost worn herself out in the process—which contained this paragraph—bitter but true: "People in America have plenty of money for other things and just pour it out like water for themselves, but when it comes to giving for missions or church they are suddenly poor. At one meeting of a foreign missionary society I attended there were fifty present—supposed pick of the Christian women—and the collection amounted to three dollars—just six cents apiece. That won't even buy a spool of thread nor pay for an ice cream, but it is quite a large sum when put on a collection plate!"

The officials of our Boards know, however, that this is a one-sided picture and that there are hosts of American Christians giving and sacrificing for the extension of the Kingdom. More there would be, if we could only make them really see some of the possibilities, stupendous in their significance, from which we must turn unless the money is forthcoming.

WHERE WE ARE HARD PRESSED

In West Africa 101 day schools, some enrolling as many as 200 pupils, must be closed unless help comes to the Chicago Board. The missionary at this station begs to be allowed to give up her precious furlough in America and devote the one thousand dollars due her for traveling expenses to the upkeep of this work. Would the churches approve of such a plan? It would be only a stop-gap. Board officials are constantly facing problems like this as well as turning away from priceless opportunities.

The Satara station in India was compelled to close last year a fine school for high-caste girls and in reiterating a request this year for a fair appropriation for remaining work, one says: "We are not opening any new work. We have reduced our budgets by several hundred dollars. We are taking twenty-five children less than last year in the boarding school. We are not giving any salary increases due to our workers, according to mission rules. Please don't ask us to cut down any more." Satara is the center for a district of 951 villages of which only 22 are being effectively worked. For many years the Marathi Mission has been calling in vain for $1,000 more appropriations for mere maintenance.

To refuse requests for increasing medical work is heart-breaking—so pitiful is the need in foreign lands. The Boston Board is being besought by the South Africa Mission to make possible a school for Zulu mid-wives in connection with the Durban Hospital. As yet there are no registered mid-wives in all Natal, and barely a handful of doctors who would come to the help of the poor black woman and her baby! A qualified teacher is in sight but the money is lacking. Without it new work cannot be undertaken.

The Pacific Board is unable to meet a similar situation. The need is desperate for a training school in West India in connection with the Wai Hospital. Native nurses should be trained to serve that whole region, but the few hundred dollars needed to run such a school are not available. Yet India's need for district and hospital nurses is shown in the fact that doctors of any kind average one to 45,000 people, and the mortality rate among infants is in some places 86 per cent.

Our Boards have now a chance to educate Turkish children and older girls if we can get suitable teachers and buildings. Flourishing schools at Adana, Brousa, and Smyrna serve a growing Turkish constituency, but all three are inadequately staffed. The primary department at Adana had to be closed because the Chicago Board could not send out a new recruit. In other parts of Turkey the government has forbidden missionaries to open primary schools, but here the officials pled for continuance. Smyrna is crowded into tiny buildings—one of them a donkey stable turned into a recitation room, another a goat house! Its future is dependent on money for a plant.

THE ACUTE QUESTION OF SALARIES

Until recently the salaries of our women missionaries in Foochow, China, were $500 a year. One year ago they were increased to $600, and this year comes a request to raise them to $700, as that hardly buys what $500 did two years ago. Can this modest request, and others like it, be turned down?

Twenty dollars a month is the munificent salary being paid to mission kindergarten teachers and Bible-women in a country where the cost of living has increased even faster than in America. Is it fair to ask trained Japanese Christian workers to be content with such a pitiful sum? Our missionaries find it humiliating to offer them the wage paid to an illiterate cook. The mission is asking us to help make twenty-five dollars a **minimum.** The question of a living wage for native associates is an acute one in every mission today.

A CRISIS FOR THE CHICAGO BOARD

The Woman's Board of Missions of the Interior finds itself at grips this year with one of the most serious situations in its history. Through no fault of its own, but through the exigencies of living conditions on the field, the Board is heavily overbudgeted. The barest maintenance of the work demands $255,000 yearly, while the accepted apportionment of the churches amounts only to $214,000. The amount actually received on apportionment falls many thousands of dollars below even the promised figure, in 1924 totaling only $179,000, with little sign of improvement this year.

Until last year heroic efforts filled the gap between receipts on apportionment and necessary outgo, but 1924 closed with a debt of $23,000. Half this deficit was quickly made up by a special effort, but behold there was a falling off in individual gifts of an almost equal amount. On August 1, 1925, half the budget was yet to be raised in the two months before the closing of the fiscal year. It is obvious that the Board cannot keep piling up a debt. Unless the churches come to the rescue it is faced by the following alternatives:

To close up its work in an entire station on the field.

To make a drastic cut of ten per cent in the appropriations to all stations, thus crippling every one of them.

THE WOMAN'S BOARD OF MISSIONS FAR FROM THE GOAL

The Boston Board's apportionment for 1925 is $365,016. In 1924 it received only $295,805. From January 1 to August 31, 1925, it made a gain in gifts counting on apportionment of $4,491. This is still far below the whole of its share and the whole is immediately needed. Based upon the giving of recent years and not covering the real needs of the work, this Board dared make its budget for the Board year only $352,060, of which it hoped to receive $53,800 from legacies, matured conditional gifts, interest and gifts outside of apportionment. Through legacies it has in recent years been able to put up a few buildings and make provision for some other imperative needs, but living donors should carry the weight of the task. And it is not too heavy for them. The receipts are so far below the apportionment that the lowest goal should be its full share of the $5,000,000.

THE CASE OF THE WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC

The Pacific Board has just closed its year with receipts from the churches of $34,000 towards its budget of $45,900. This falls far short of its apportionment of $45,485, but shows a gain of $2,650 over last year. Gifts under apportionment provide only a little more than two-thirds of the budget. Up to this year a certain fund has been available to supplement these gifts, but that ceases now and the situation is serious. This Board has as yet received no large legacies or conditional gifts and must depend almost exclusively upon gifts through the churches.

Will the readers of the *Herald* tell the churches about this situation and help them to understand that the work of the Woman's Boards is a vital part of the denominational program, seriously crippled when churches refuse or reduce their apportionments?

THE BOOKSHELF

Fifty Years in Foreign Fields. By Mrs. W. I. Chamberlain. Issued in its Jubilee Year by the Woman's Board of Foreign Missions, Reformed Church in America.

This volume, in attractive binding, is a valuable contribution to missionary history of the last fifty years. It concerns itself with but four mission fields—China, Japan, India, Arabia—the specialties of this Board, but their story is more than denominational records. Some of the distinguished women who figure in it and look out upon us from the illustrations belong to all denominations and all centuries, because of their devotion and ability in the general foreign missionary movement.

Such are Mrs. Thomas C. Doremus—charming, versatile, wise, beneficent; and the remarkable women of the Scudder family. From the list appended to the last chapter one may gather twenty-one Scudders, the women alone of that name, who have given their lives to the Arcot Mission.

The real origin of this particular Board and all Woman's Boards is attributed by Mrs. Chamberlain to the fervent, untiring appeals of David Abeel, who caught a vision of what Western women might do for Eastern women when he was an American Board missionary in China, and as he traveled about the East before his return to America in 1833.

The initial steps for the organizing of women taken by Mr. Abeel, Mrs. Doremus, and others, as described in the first chapter, make a thrilling story, a foundation upon which the author builds her sequel.

The plan of the building commends itself—a plan of five solid blocks of years, ten years in each block, a decade. Sub-topics are the gradually increasing pieces of work assumed by the growing Board. A summary of work closes each decade.

Such a plan makes for clearness and helps the memory.

Changes of condition and method, both on the field and at the home base, are realized as one gets the sweep of the fascinating story, and it is apparent that the women of the Reformed Church have been watchful and eager to keep up with needs, "to lengthen their cords and strengthen their stakes."

In a table at the end of the book we find that the 19 auxiliaries of 1875 have grown to 1,124; their receipts from $2,891.15 to $208,074.78. In the four fields occupied, six missionaries have been increased to 60, and all related work in schools, colleges, hospitals, dispensaries, and among Bible women, is proportionately enlarged.

These are the days of the "fiftieths" of the Woman's Boards. One by one they have followed that notable first celebration in 1911, when women the country over joined with the Woman's Union Missionary Society to keep the Jubilee of woman's entrance into the organized movement.

The women of the Reformed Church have now celebrated and we congratulate them upon this memorial of their fifty years—a book of rich material arranged with skill and charm by a woman who dips her pen in vital experience, for Mrs. Chamberlain is daughter-in-law of that hero, Dr. Jacob Chamberlain, and wife of Dr. William I. Chamberlain, missionary and Corresponding Secretary of the Board of Foreign Missions, Reformed Church.

MARY L. DANIELS.

An Educational Ambassador in the Near East. By Hester Donaldson Jenkins, PH.D. New York: Fleming H. Revell Company. Pp. 305. Price, $2.50.

This is the life story of Mary Mills Patrick from the time she went to Turkey as an inconspicuous missionary of the Woman's Board to the present, when, after more than fifty years of notable service, she retires from the Presidency of Constantinople College. It is also the story of the development of the college, from the high school under the direction of the Woman's Board to a college under a separate board of trustees, one of the outstanding institutions of the Near East today. The two cannot be separated, for the college is Dr. Patrick's lasting monument.

From a literary standpoint the book would be more satisfactory if condensed somewhat. Four chapters are given to descriptions of various races in the college—their racial traits, social customs, traditions, and detailed stories of individuals. While this material is interesting in itself, it need hardly have been incorporated in the biography, at least at such length. To those who know mission schools, it will seem that not sufficient recognition is given to their share in the development of education in the Near East today, where they are "feeders" to such institutions as Constantinople College.

M. E. E.

Monogatari Tales from Old and New Japan. Edited by Don C. Seitz. New York: G. P. Putnam's Sons. Pp. 327.

"To understand a people one must know their literature," says the Foreword of this volume. It might have added that for such understanding no kind of literature is more helpful than the stories that have for long years appealed to the hearts of the people, and in so doing have helped to preserve and to strengthen the sentiments and ideals that they describe. A good example of these is found in the tale of *The Forty-Seven Ronins*, with which the book opens. The age of chivalry has passed away;

but the story of these men as it has been variously told, or as in dramatic form it stirs the hearts of theater-goers, has done much to uphold among the Japanese chivalric ideals of loyalty, honor, and courage.

The tales here given are drawn from different sources. Most of them tell of what really or supposedly occurred before Japan's intercourse with other nations superimposed the sentiments of Western peoples upon those previously possessed without greatly decreasing the strength of the latter.

The tales are preceded by the Editor's translation of a poem written by General Nogi, who, with his wife, committed *harakiri* after the death of the Emperor Meiji, and the book closes with *An Account of the Harakiri* written by A. B. Mitford, who himself had seen its performance.

Sun Yat-Sen and the Chinese Republic. By Paul Linebarger. New York: The Century Company. Pp. 371. Illustrated. Price, $4.00.

The book covers the life of Sun from his birth in 1866 in a little village in Kwantung Province, not far from Canton, through his school days, his life in Honolulu, his medical studies in Hongkong, his periods of exile, the development of his secret revolutionary organizations, and other intensive methods, and the final overthrow of the Manchu dynasty; also Sun's choice as first President of China, his giving way to Yuan, and his betrayal by the same, his final exile when Yuan became emperor, and the period when Sun, after Yuan's death, returned to Shanghai for further work in behalf of the democratization of the Republic.

Every chapter in the book is interesting, and we follow with keen interest the author's effort to trace the development in Sun's mind of the big plan which eventuated in the freeing of the Chinese from Manchu domination. There is little or no extraneous matter brought into the book. Everything that the author uses throws light upon his main theme.

The two most interesting chapters, from our point of view, are those entitled "From Teahouse to Secret Lodge" and "Sun the Orator." As against teahouse idleness Sun offered the secret fraternity for his political reform measures. The results we are acquainted with. He produced much of his revolutionary force by changing the idle energy of the teashop into the active force of the lodge room, where even the hard-worked artisan had his welcome place. And this helped by his great powers as an orator.

The author is a great admirer of his friend, and like all biographers, he does not let an opportunity go by of enhancing the glory of his subject. In fact, we wonder if at times he does not make more out of events and sayings than a true historian should. At the same time, we do not believe that he has overstated the part that Sun Yat-sen played in the overthrow of the Manchus, the establishment of the Chinese Republic, and the gathering together of young China for its great task of the day. Sun's moral strength has been and will continue to be tremendous. "Created by his genius it will live on as long as human history records the better endeavor of man."

Was Dr. Sun Yat-sen a Christian? In some of the China papers that have arrived since Dr. Sun's death we have heard that the funeral service was thoroughly Christian; and that Dr. Sun, during his last hours, stated that he was dying calmly as a Christian. We know that his favorite hymns, "Jesus, Lover of My Soul," "Peace, Perfect Peace," "Beautiful Words of Life," and "Abide with Me," were sung as the last rites were paid him.

The author of this book implies, if not expressly states, that Dr. Sun accepted Jesus Christ as the Lord of his life. He says: "With fettering dogmas or clerical institutions Sun had no sympathy, it is true; but Jesus Christ was Sun's ideal reformer and leveler of all forms of inequality. Christianity appealed to Sun because it had accomplished practical wonders that he could never have believed had he not seen them himself. He saw that it disciplined men, made them single heads of wholesome families, reduced their weaknesses and added to their strength. Christianity had become to Sun in his early days a great institution for civilization. It was a tree that bore fruits, ever ripening, on the highways of the brotherhood of man to be plucked by all, regardless of race or other conditions." But how deeply Sun himself went into spiritual matters under the conscious guidance of the Spirit of Jesus the book does not state.

M. E. M. BOOKS FOR 1925–26

The Missionary Education Movement of the United States and Canada, with headquarters at 150 Fifth Avenue, New York City, is the agency of the United States through which thirty-five Boards of home and foreign missions from seventeen denominations coöperate in planning, editing, and publishing materials for missionary education and in the conducting of summer conferences. The titles listed below are only a few of the publications of the Movement, but they bear especially upon the special study of the ensuing year, September, 1925, to June, 1926, inclusive.

New Days in Latin America, by Webster E. Browning, Educational Secretary of the Committee on Coöperation in Latin America. Price, cloth, $1.00; paper, 60 cents. Suggestions to Leaders on this book can also be supplied.

Looking Ahead with Latin America, by Stanley High, Assistant Secretary of the Board of Foreign Missions of the Methodist Episcopal Church; traveler and journalist; author of *The Revolt of Youth, China's Place in the Sun,* etc. This book is especially designed for young people. Price, cloth, 75 cents; paper, 50 cents. Suggestions to Leaders on this book are available.

METHODS AND PROGRAMS

"CONGREGATIONALIZING" THE JUNIOR BOOKS

BUILDING THE AMERICAS; AND THE LAND OF THE GOLDEN MAN

By Mary Lamberton

It should not be at all difficult to relate the Latin-America books prepared for Juniors to our own Congregational work. Every leader should secure a Year Book of Missions (25c.), which gives a complete list of Congregational missionaries, with pictures and interesting information, that she may get acquainted with the missionaries in the Latin-American countries before introducing them to the children.

Send for the Year Book to the American Board or The Woman's Board, Boston, Chicago, or San Francisco. When you write for the Year Book, ask also for World Friendship Messages. These have been prepared by the Education Society for use in Junior Christian Endeavor Missionary meetings, but the topic suggestions for November 29 and January 24 apply particularly to the study of Latin-America, and give excellent suggestions for introducing the claims of our own work.

For stories from our Congregational mission stations send for Here and There Stories (5c. each).

Mexico: Ramona's Story Book; When Rosalie Saluted; Rafaelito.

Philippines: Peding of the Philippines; How Three Chums Got Their Chance; How the Tree of Sacrifice Became a Christmas Tree; Timbuctoo; Morgiana and the Haunted Mountain.

Send to your Board for letters from missionaries in Mexico and the Philippines, and pictures showing their work.

Make posters and prayer calendars, using pictures of our own stations obtained from *Missionary Herald* and leaflets published by the various Boards.

The Congregationalist has published each week pictures of beautiful North American churches, which may be used as suggested in Lesson Six.

Be sure to secure the graded Sunday School material for this fall. "Ten Minute Programs (10c.) will have several short dramatic sketches depicting life in Mexico and our part in helping make it better.

"Hero Tales" (10c.) are stories of deeds of brave men and women which may parallel in interest those told in "Building the Americas," and are especially close to us because they are our own heroes and heroines.

The Investment Circular will give definite channels for gifts because the boys and girls will wish to help in the task after they learn the need.

"What Juniors Can Do for Their Friends in Latin-America" will surely furnish no end of help in working out projects. Send to the American Board or the Woman's Board of your district for this material.

With these helps as a foundation for information, the boys and girls who study these books should be willing to pledge their allegiance to the part we as Congregationalists have in making "our Americas, God's Americas."

These Mexican women are selling the earthen water jars which they have themselves made.

THE HOME BASE

The American Board

FINAL DEFICIT $84,694.50 FOR THE YEAR

I

Can one be downcast and yet happy at the same moment? The year's outcome has brought discouragement and yet satisfaction, just as surely as there are two sides to a dollar.

First for the cheering news. The individual friends of the Board rallied to its support and sent in an increase of well over $30,000 beyond our estimate and beyond the record of June and July a year ago. The gifts of the churches held their own in the last two months, leaving but a final slight loss. Living givers showed loyalty, deep concern, earnest good will, toward the Board. The letters poured in from all over the country, bearing witness of what the Board's work means to thousands. Many give expression to the idea that this work stands to them at the very heart of the Kingdom, that through the work of these missionaries they find a challenge for progress and inspiration for spiritual living.

It is too early to give complete figures, but the estimate presented in the July *News Bulletin* turns out to be exceedingly close. We were not able to make up the loss for this year in the conditional gift receipts. There is a slight loss in legacies in the last two months. But balancing the ups and downs, we have scored a total gain in receipts of only $3,523, which must be disappointing to us all.

It is no pleasant thought to consider what a discouraging outcome it would be if these generous friends had not sent in their gifts in thousands and by the thousands. It is literally true. Nearly a score sent in a gift of from $1,000 to $5,000, and the total number of gifts runs well over 3,000, without making an actual count.

No wonder there is rejoicing over such proofs of sacrifice and loyalty when friends from every state pour in their gifts with their messages of good will. Any institution that can hold for four generations the respect and coöperation of such a constituency can never be discouraged for long.

II

THE INTERPRETATION THEREOF

The Board has made an earnest effort to maintain its work and to meet a few emergency needs that were vital to the preservation of institutions and to the meeting of important opportunities. This effort, added to an unexpected increase in the cost of exchange in India and China, makes up the deficit.

We go to the Washington meetings perhaps on the eve of important reorganization in the denomination; but the presence of this deficit and the former debt becomes a problem. Perhaps the denomination will accept the responsibility and want to clear the debts of all the societies before any merger is carried out. Perhaps the campaign this fall will bring to the churches such a stirring message that large increases can be discovered under the apportionment. The Board's work unquestionably needs an increased income from the churches if the work is to be preserved and the pressing chances for progress are to be seized.

If neither of these sources offers immediate and marked relief, then the Prudential Committee can have no other policy save quick and definite retrenchment, with the consequent depression and discouragement these will bring on the field and to the Board's friends at home.

GREAT QUESTIONS AT THE ANNUAL MEETING

The 116th annual meeting of the Board will be held in Washington, D. C., Friday, October 23, in connection with the eight days' meeting of the National Council of Congregational Churches, which begins October 20. Not in the long history of the Board have more problems of major importance come before the Board at one time. The Commission on Missions will in all probability report in favor of effecting some sort of consolidation of the three Woman's Boards with the American Board, as part of a general denominational plan looking to simplification of missionary organization and appeal. Another recommendation will relate to merging the *Missionary Herald,* our historic and highly effective magazine, with the *Congregationalist* and the *American Missionary,* one or both.

The Prudential Committee will present a special report on the policy of the Board as affected by the unfortunate financial situation—how to bring up the income to the work or bring down the work to the income. Drastic measures of retrenchment impend. At the meeting in 1924 the Board approved in general the organization of a new department

or sub-department of the Board for the supervision of the health of the missionaries and the direction of the medical work. The Prudential Committee will present a plan for the carrying out of this long-considered step. As stated elsewhere in the *Herald,* the Board is confronted with the grave responsibility of choosing a President to take over the mantle from Dr. Edward C. Moore, who feels that he must retire after his eleven years of distinguished service.

All these matters, in addition to the routine business of the year, must be crowded into the three sessions of October 23. It seems necessary to present the reports of the secretaries and treasurer in printed form without reading. Unfortunately, too, there will be less time than usual for hearing from the missionaries. It is expected, however, that six or seven of the men recently returned will give addresses, and that the evening session will be of the usual interesting character. At that time, Dr. Barton will report upon his recent observations in Turkey. Before the evening session, there will be an exhibition of the famous film "From Kraal to Mine, From Mine to Kraal," made by Rev. Ray Phillips, of Johannesburg, and brought to America by the late Dr. F. B. Bridgman, who was expected to give running comments as the scenes pass before the audience. Missionaries who will speak in the afternoon, should time allow, are: Rev. John J. Banninga of Pasumalai; Rev. Wynn C. Fairfield of Taiku; Rev. John S. Porter of Prague; Pres. George E. White of Salonica; Mr. William W. Peet of Constantinople; the greetings of the United Church of North India will be brought by Rev. S. R. Modak of Ahmednagar. Other missionaries will be in attendance. Altogether, the Washington meeting bids fair to be an event of extraordinary interest and importance.

A Nation-Wide Campaign

The Commission on Missions this fall is out for big things. The most impressive campaign of publicity for our missionary causes has been launched. It embraces sufficient teams, made up of state superintendents, home missionaries, secretaries and officers of the Mission Boards, to cover the country. Great things ought to be forthcoming as the churches approach their Every Member Canvass in December.

The American Board contribution embraces the services of the following missionaries in the states and at the times indicated, as far as now appears.

Rev. Wilbur S. Deming of India, in Maine—September 22 to October 20.

Rev. George Allchin of Japan, in Pennsylvania—September 27–30 (probably); Mid-Atlantic—November 8–22 (probably).

Rev. E. E. White of India, in Pennsylvania—September 1–25.

Rev. J. L. Moulton of India, in New Hampshire—September 27 to October 18.

Rev. H. S. Galt of China, in Maine—November 1–8 (probably).

Mrs. Hannah H. Lee, W. B. M., Rhode Island—October 1–18.

Rev. P. E. Nilson of Turkey, in Michigan—November 1–30; in Indiana—December 1–10.

Rev. J. K. Birge of Turkey, in Connecticut (Sundays)—September 27 to October 18; November 1 to December 6.

Rev. J. J. Banninga of India, in Connecticut (Sundays)—September 27 to October 18; November 1 to December 6.

Rev. George Shepherd of China, in New York—September 24 to October 18; November 1–5.

Rev. E. L. Nolting of India, in Illinois—September 11–18; November 1–20.

Dr. P. T. Watson of China, in Minnesota—September 20 to October 16; South Dakota—November 5–30.

Rev. V. P. Eastman of China, in Wisconsin—September 6–30.

Rev. W. C. Fairfield of China, in Wisconsin—October 1–18; Kansas—November 1–30.

Rev. I. M. Channon of Philippines, in North Dakota—September 5 to October 10; Iowa—November 1–29.

Rev. E. T. Shaw of China, in Iowa—September 15 to October 14; Missouri—November 1–15.

Rev. J. A. Hunter of China, in Nebraska—September 16 to October 18.

Rev. Darley Downs of Japan, in Central Southwest—September 20 to October 11; Rocky Mountain District—November 1–30.

Rev. A. E. St. Clair of China, in Montana—September 15 to October 15; Washington—November 1–25.

Rev. J. C. Holmes of Japan, in North California—September 27 to October 11.

Mrs. Lydia L. Davis, W. B. M. I., of China, in Wisconsin—November 5 to December 15.

Rev. B. V. Matthews of India, in Maine—October 21 to November 1 (possibly 8).

The following Secretaries and officers of the American Board and the Woman's Boards will also participate in the campaign: Dr. Barton, Dr. Patton, Dr. Eddy, Mr. Riggs, Mr. English, Mrs. Franklin Warner, Miss Uline, Mrs. Ranney.

Woman's Board of Missions

About Our Annual Meeting

Plans are well under way for the Annual Meeting in Brooklyn, November 11–13, and New York State Branch is looking forward to entertaining the Board as a part of its Jubilee celebration. Historic Plymouth Church will be headquarters, and most of the sessions, as well as the Reception on Wednesday evening, will be held there. A Conference, for Branch officers only, is to be called for the afternoon of Tuesday, November 11. It has been many years since the Board has met in Manhattan and we have reason to think that it will prove a very popular and central rallying point. Brooklyn pastors are ready to do their share in making the program a success. One of the outstanding addresses, which is scheduled for Wednesday afternoon, is to be given by Dr. S. Parkes Cadman, the pastor of Central Church, the chairman of the Federal Council of Churches, a preacher and lecturer famous for his eloquence, on both sides of the water, and a favorite with all radio fans. Dr. Percival Huget, pastor of Tompkins Avenue Church, gives an address Friday morning; and Rev. Raymond A. McConnell of South Church is to have charge of the devotional services.

All will anticipate hearing our treasurer, Mrs. Cook, tell of her visits to missions in the Orient, after a year and a half of absence, and Dr. James L. Barton, who has spent the summer months in Asia Minor, promises to bring late news from that field. Among missionaries who will be available are Miss Jean Dickinson and Miss Rena Nutting, China; Miss Ivy Craig, Africa; Miss Clara Richmond and Miss Olive Greene, Turkey; Miss Isabelle Nugent and Miss Jean Gordon, India.

The chairman of the Hospitality Committee is Mrs. William L. James, 1495 Pacific Street, Brooklyn, N. Y., and those who are entitled to entertainment should apply to her *before October 25*. The Committee will be glad to recommend suitable hotels and boarding-places for those who wish to be self-entertaining.

The Year Closes October 18

We have been anxious. Now friends in the Branches have brought us encouragement, for this month we have a good gain in gifts. It is sometimes a difficult matter to state our financial outlook. There are so many elements affecting it, and often these give us surprises one way or the other. This month's gain renews our hope for the outcome of the year, for it is $2,325—large enough to make the year's record show a gain of $2,145. Yet one Branch treasurer has told us that the gain we have recorded for her state is only money sent to her earlier in the year than usual. Is that the case with many other Branches? If so, we are not ahead. Our expenditures show that one or two items in our budget were overestimated. At the same time the estimates and letters coming from the field warn us that the cost of particular pieces of work as now going on will be more next year. So the situation is practically this: if we hold this gain, and add two-thirds as much more to it, we ought to be able to carry the work another year as now conducted.

To Train Kindergarten Teachers

One of the most urgent needs in the field—a kindergartner for Sholapur Kindergarten Training School—has been secured this summer and expects to sail at once for India. Her name is Margaret Gail Hammaker, and she is an Ohio girl by birth and education. Born of American parentage, twenty-five years ago, in Findlay, Ohio, she lived during high school years in Toledo, and then entered Oberlin College, where she spent four years, two of them in the Kindergarten Training School. To this preparation she has added two terms of summer study at Columbia University, and two years of work under the Free Kindergarten Association of Youngstown, Ohio. She earned her way through school and college, and spent two summers in community and Y. W. C. A. work. "All along my end in view has been the foreign field, and I have tried to work toward it," writes Miss Hammaker. Certainly she has had exceptionally fine preparation, and we are glad to send aid to Sholapur which will permit Miss Louise Wheeler to come home for furlough.

Miss Hammaker

Government Recognition at Last

Friends and supporters of our Girls' School at Matsuyama will rejoice with us in the good news that the Japanese Government has at last given the much desired recognition which has been withheld, not because of any lack of academic standards, but because of poor buildings and equipment. In view of the fact that money is in sight for a better plant, the Mission Committee, of which President Charlotte De Forest of Kobe is a member, has been urging the Government to take this step. The formal announcement of the recognition distinctly states that we are expected immediately to increase the equipment, and calls attention to the fact that one of the grave lacks is that of no gymnasium. Thanks to New Haven Branch, this will soon be built; and New York State Branch expects to provide very soon the funds for a dormitory. A letter from Miss Hoyt, the principal, says: "This recognition means that the Government Edu-

cational Department announces to the world that it considers this school as one of equal grade with that of a government high school for girls." Graduates will no longer be handicapped for lack of a diploma which will count when entering government schools or preparing to teach in them.

Pointers from Our Publications Department

Auxiliary leaders please note that we have a new leaflet prepared especially for them, entitled "Missionary Plans for Women's Societies"—free on application. It lists new text-books and supplementary material, new leaflets, new books in our lending library, makes suggestions for general program meetings, and contains other matter of interest to leaders.

A new catalogue of all our publications is just out and will be sent without charge.

Those who are planning for fall Thank-Offering Meetings will be glad to know of our responsive service, entitled "Gratitude for Prayer" ($1.00 per hundred). A beautiful card of invitation to the meeting is furnished without charge. Of course, the Thank-Offering envelopes are free in any number desired.

New leaflets on Mexico and the Philippines, written by our own missionaries and costing but five cents each, are available for those who are studying Latin-America. They are: "New Contacts with Latin-American Women," by Mrs. John Howland of Mexico City, whose acquaintance with the Mexican people dates back over forty years of living in their country; "The Instituto Colon," by Margarita Wright—a chatty account of life in a Mexican Girls' School at Guadalajara; "Building Years at Cagayan," by Anna Isabel Fox, which shows in picture and text the kind of work we have started on the north coast of the Island of Mindanao, P. I.

"On Earth Peace" is a timely book which church groups studying the cause and cure of war will find of great value. Margaret Burton of the Y. W. C. A. is one of the editors. Price in paper covers, 30 cents.

Grandmothers and Mothers will be interested to know of two cunning books which have come to us from London. They are "Ah Fu—A Chinese River Boy" and "Kembo—A Little Girl of Africa," each 60 cents, in board covers. Illustrated with colored pictures and printed in large type, they are meant for the littlest children, as is indicated by the title, "Nursery Series." You cannot begin too early with missionary education.

Another product of British ingenuity which appeals strongly to children, especially boys, is a new missionary game on the order of parchesi, called "Across Africa With Livingstone." The bright-colored board and its fittings make it an attractive Christmas suggestion. Price, 60 cents.

Canton Coolies Going on Board a River Steamer

Woman's Board of Missions of the Interior

TREASURER'S NOTE

The tables published below, as you see, spell disappointed hopes. However, September revived our spirits with a most generous check from one of our newer friends. The main problem remains, and that problem is: Can we keep faith with our constituency and our workers on the field and fulfill our implicit promises to them; or does this lack of response to our continued appeals mean that our constituency at home demands reduction in our work?

The W. B. M. I. is peculiarly situated. Our work was budgeted close up to our full share of the $5,000,000 when the Every-Member-Canvass Plan started. Now, with the unavoidable lessening of our percentage and the fact that our churches have never reached the full apportionment, the support of our work calls for more than our $244,000 share of the $5,000,000 goal.

Although no glorious advance can come to us when this goal is reached, still we will have the great joy that thus we can keep faith with those on the field, and also stand free from the appearance of wishing for our work more than our share.

May God hasten the day when church people shall meet this goal! But in the meantime WHAT? The money reaching us before October 15 will be the answer you give to this question. Will you say "yes" or "no"?

Please send your answer in form of a check, large or small as you must, to Mrs. S. E. Hurlbut, Treasurer, 19 South La Salle Street, Room 1315, Chicago, Ill.

RECEIPTS AVAILABLE FOR REGULAR WORK, AUGUST 31, 1925

Year	Churches and Auxiliaries	Non-Apportionment and Thank-Offering	Life Members	Other Sources	Totals
1924	$6,476.52	$13.00		$1,928.50	$8,418.02
1925	6,494.15	179.25	$86.00	1,015.60	7,775.00
Gain	**$17.63**	**$166.25**	**$86.00**		
Loss				$912.90	$643.02

RECEIPTS AVAILABLE FOR REGULAR WORK SINCE OCTOBER 18, 1924

1924	$115,572.23	$9,526.72	$812.00	$9,997.22	$135,908.17
1925	114,098.68	3,935.78	1,301.00	5,586.71	124,922.17
Gain			**$489.00**		
Loss	$1,473.55	$5,590.94		$4,410.51	$10,986.00

ANNUAL MEETING APPROACHES

The fifty-seventh annual meeting of the Woman's Board of Missions of the Interior is scheduled for November 3–5 in North Woodward Avenue Congregational Church, Detroit, Mich., of which Dr. C. B. Emerson is pastor. The meeting is set for later in the fall than usual, in order to give the treasurer more time to close her books.

Very important business will be taken up at the conference of branch and association officers, which opens the meeting. This will include the question of amalgamating the Foreign Mission Boards, which will have been acted upon by the National Council of Congregational Churches at its meeting in Washington a few days before. Later there will be a children's rally, followed by the fellowship supper and a reception of missionaries.

Sixteen missionaries of the W. B. M. I. will be present at the meeting. They will include the following: *From Turkey:* Mrs. Etta Doane Mardin, Misses Charlotte R. Willard, Edith Cold, Jessie E. Martin, Lillian C. Brauer; *From Bulgaria:* Misses Mabel E. Long and Helen M. Crockett; *From Japan:* Misses Gertrude Cozad and Eleanor M. Burnett; *From India:* Miss Bertha K. Smith; *From China:* Dr. Lucy P. Bement, Dr. Lois Pendleton, Misses Laura B. Cross, Louise Meebold, M. Elizabeth Waddell, and Helen Dizney.

An unusual feature of the program will be the Jubilee Luncheon for Kobe College held Wednesday noon, at which the branches will report their achievements in the Kobe College Campaign. Miss Burnett, of Kobe College faculty, will be the principal speaker, and if possible a Kobe alumna will also appear. Rather elaborate plans are being made for this luncheon, which will echo the Jubilee celebration of the fiftieth anniversary of Kobe College held in Kobe, October 10–12.

Thursday evening will be devoted to a young people's banquet, followed by a commissioning service and an address on Japan by Dr. A. W. Palmer, pastor of First Congregational Church, Oak Park,

Ill., and an authority on Japan and the Pacific Isles. Other sessions will be devoted to talks by missionaries and officers, and to discussion of business.

Mrs. Charles Novak, 257 King Avenue, Detroit, is general chairman of the annual meeting committee, while Mrs. O. L. Palmer, 195 Elmhurst Street, Detroit, is chairman of hospitality. It has been found impossible to secure reduced railroad rates, but the Board hopes for a large attendance notwithstanding.

THANK-OFFERING REMINDER

Dear Friends:

I know that your minds are concentrating these days upon the last month before the annual meeting of the W. B. M. I. in Detroit, November 3–5; and that Kobe College, with its challenge, is perhaps uppermost in your thinking and in your prayer, as you have planned, and are planning, for the Thank-Offerings and special meetings for the Kobe College Building Fund.

Many of the Thank-Offerings have already been taken, but some are yet in prospect during these two weeks before the books close. Women in Japan are praying for you, and we are praying for them, while we give.

Would that 100 per cent of the churches might be giving gifts, large or small, for Kobe College. YOU will strive to make this true of your state—to secure from every church a Thank-Offering for Kobe, and also to make sure that you, as a state, reach your Kobe apportionment.

Let us concentrate on work and prayer for Kobe during these next two weeks. There will be at Detroit a group of Honor States, who have pledged (not necessarily paid) their full apportionment to the Kobe College Building Fund. Make YOUR state one of that group!

Yours for Victory,

LYDIA LORD DAVIS,
W. B. M. I. Field Worker and Thank-Offering Secretary.

TWO MORE MISSIONARIES

Two new short-term missionaries have been added to the four new W. B. M. I. missionaries whose pictures appeared in the August *Missionary Herald.*

MISS EVELYN MAE BOYD sailed August 22 for Kobe, Japan, where she will teach English in Kobe College. Miss Boyd is a talented young instructor of English at Grinnell College, which is graciously extending her a year's leave of absence. She took her A.B. degree from Grinnell College in 1918, and her M.A. from the University of Chicago in 1920. In addition, she has a nurse's diploma from the Iowa Methodist Hospital at Des Moines, and has had some practical experience both as a nurse and in business. The summer of 1924 she spent in travel in Europe. Miss Boyd is a young woman of remarkable charm, culture, and fine character, who may be counted upon to maintain the high standards which the English Department of Kobe College has set for itself.

MISS MABEL I. DURLAND, who has sailed as secretary to Pres. Charlotte B. DeForest of Kobe College, has had a remarkable business career in Chicago. Among other things she has been secretary to the head of the Central Y. M. C. A.; to the president of the Blakely Printing Co.; for the law firm of Cheney and Evans; and for Charles LeRoy Brown, attorney for the Chicago Surface Lines. In 1919 she came to the Newberry Public Library, the great historical reference library of Chicago, where she soon became cashier and bookkeeper. This position had never before been held by a woman. In 1924 the library gave her leave of absence on full pay for a tour of Europe, as a recognition of her able services. When she learned through friends in the W. B. M. I. that Miss Florella Pedley was obliged to return from Kobe, and that the Board was in great perplexity to find a satisfactory successor, she volunteered to take the post at great financial sacrifice. The task of the president's secretary is singularly important at this time on account of the precarious health of Miss DeForest and the Kobe College Endowment Campaign in Japan. Miss Durland is a native of LaGrange, Ill., where she graduated from the high school after a business course.

ATTENTION LIFE MEMBERS!

Life members of the W. B. M. I. are invited by Mrs. J. H. Mills, Life Membership Secretary, to join in a Christmas card shower for Miss Jennie Jacobs, the missionary nurse whom they support. Miss Jacobs' address is Shaowu, Fukien Province, China, and the cards should be mailed not later than November 1 if they are to reach her before Christmas.

A SCHOOLHOUSE FOR THE AMERICAN SCHOOL IN SALONICA

As this issue goes to press, the W. B. M. I. is completing arrangements for the purchase of a suitable property to house the American School for Girls in Salonica. The new building, known as the Rahmi Bey House, is a pleasant and solidly built three-story edifice near the southern end of Salonica. It is about five minutes' walk from the car line, on a well-built avenue, in a region which is quickly being bought up by the more substantial class of citizens for residences. It is well adapted to school purposes with little alteration, and will house three times as many boarding pupils as the present quarters. The tract of ground on which it stands is three times as large as that now occupied by the school.

The W. B. M. I. made an effort to purchase this same property for the school in 1922, but was unable to secure it then. The price now asked—$20,000—is less than would be required to build a similar structure or to provide for the expansion

of the school on its present site in the heart of a manufacturing district. The building is in a much more desirable part of town for a girls' school than the present quarters, surrounded by factories, tenements, and warehouses. Friends of this "school built out of nothing," who know how remarkably Miss Lena Lietzau and Miss Gertrude Elliott have managed to build up its reputation and influence under most distressing handicaps, will be overjoyed to hear that it is at last to move into a suitable building. The purchase was made possible by a special fund of $1,700 raised for the purpose in 1922, and a loan to cover the remainder.

NEW GIRLS' SCHOOL BUILDING, INGTAI

The Michigan Branch of the W. B. M. I. is the donor of this lovely new building for the School for Girls, Ingtai, China. Of the thirty-three graduates which this new school has had to date, thirteen were back to give this building its housewarming at the Chinese new year. The small house, of which a corner shows at the right of the picture, is a native structure, probably built about the time when Columbus landed in America, which is now used for the Woman's School.

OUR MISSIONARIES NOW ON FURLOUGH

Miss Eleanor Burnett, instructor in English at Kobe College, Kobe, Japan, reached Chicago early in June and is now staying in River Falls, Wis. This autumn she will do some work in connection with the Kobe College Building Fund Campaign.

Miss Grace McConnaughey, of Fenchow, China, has come home for an indefinite stay, because of family reasons. The W. B. M. I. and the Fenchow station are grieved to lose her, as she has done inspiring work in evangelization.

Miss Lillian Brauer, of Adana, Turkey, was met at New York by her mother, with whom she drove across country to her home in Northfield, Minn., where she expects to spend most of her furlough.

Miss Jessie E. Martin, of Adana, is at her brother's home in Middletown, Conn. Miss Martin and Miss Brauer toured Europe together before sailing for America.

Miss Helen M. Crockett, on furlough from Samokov, Bulgaria, is with her parents in Elida, Ohio.

Dr. Lois Pendleton, of the Porter Hospital, Tehsien, China, is spending her furlough at her home in Claremont, Cal.

Miss Louise Meebold, of Kienning, China, arrived in July, and spent the summer with her mother and sisters in Oak Park, Ill.

Miss Mabel Long, on furlough from Samokov, Bulgaria, is at her home in Dearborn, Mich.

Miss Helen Dizney, of the Esther Barton Hospital, Taiku, China, is with her mother in Berea, Ky.

Woman's Board of Missions for the Pacific

OUR FIFTY-SECOND ANNUAL MEETING

There was much to remind us of the Jubilee year, when we were entertained by the same church, Plymouth, of Oakland. One feature happily repeated was the luncheon served in Mosswood Park, two blocks away, this time given by First Church, Oakland. In the personnel we realized, as the first hymn was sung under the direction of Mrs. Frank Hodgdon, what an inspiring leader had been added to our number, just the one we have been looking for these many years. Among those who brought us greeting was Mrs. Harmon, president of the Maine Branch, who spoke of her own region as the Sunrise state, while we represented the Sunset; she said they had the same interests and problems. Mrs. Avery spoke for Oregon, Mrs. Lash for Southern California, and Mrs. Swartz for the North; and reports were read from our other Branches, including an invitation from Washington to meet in Seattle for the next Annual Meeting.

SOUTHERN CALIFORNIA

In its April meeting, when more than three hundred delegates were in session, voted unanimously and enthusiastically to form the Congregational Women's Missionary Society of Southern California, an organic union of the Home Society and the W. B. M. P. Southern Branch. In this the members feel that they will lose nothing and gain much; they realize that they have a far bigger job than they had before, and one that will require more vision and much prayer. In this union they followed the lead of Northern California three years ago. A great state working with a unified plan is offering rich promise for progress in the future.

PRAYER AND MISSIONS

With this text-book as the basis, Mrs. Lash led the devotional hour each day. She urged every

woman present to take the book and make it the study of the year. Our only power now or ever is God. For every mood and need there is a prayer in the Bible; we all know that. Acts is a text-book on prayer. Paul, at every turn, met every experience with prayer, or else he turned it into prayer.

Mrs. A. P. Peck's Address on China

As she has spent a year at this crucial time in China, and could give this experience from the rich background of a lifetime in the work there, she was heard with eager attention. Three causes account for the present serious condition: Extraterritoriality; the Foreign Concessions; and the Tariff provisions. Foreign students have been awakened by what they have seen abroad, and the coolies who went to France during the World War also received broadening impressions. In Peking, this month, will be held a conference on the Tariff, and also one of leading Chinese, to consider the problem of Foreign Concessions.

In the Mission Stations

The speaker referred especially to Paotingfu, Tehsien, and Lintsing, where she saw much that was encouraging. She mentioned the manner in which Pekingese is being taught all over the country, referred also to the movement which makes it possible for ordinary people giving one hour a day to study for four weeks to acquire a reading knowledge of simple books. In Lintsing she found a class of thirty men and women preparing for unpaid service as evangelists; the men at their own expense, and the women, who gave one-half, were helped out by the women of the church, who paid the other half. She noted a new appreciation of the dignity of labor, and cited as an example the enthusiasm with which men and boys had themselves planted a thousand trees upon the mission property. Loving and respecting China, she pled that all would do everything possible to see that China got her rights.

Our Opportunities at Mazatlan

Miss Julia Wagner, in glowing terms, described the beauty and importance of the location at Mazatlan, making all feel that now is indeed the time and Mazatlan the place in which to carry on a work that will truly uplift a waiting people. It is no ordinary day there. This city of 30,000 is made up largely of a settled population; it embraces fewer Indians than are found elsewhere, a progressive native population, with some Germans, Japanese, and Americans. The people are open-minded religiously; and the Catholics are not so dogmatic, superstitious, and narrow as in some places. There is a great need of a Christian Normal School to supply teachers for the awakened people, who are anxious to make their city moral and progressive, a people who are hungering for the best, searching one school after another to find the best education for their children. Miss Wagner's plans are ambitious, but sensible and practical; she gave a happy picture of the fine assistants she has been able to secure, and also of the eager pupils, and inspired her hearers with the purpose adequately to equip the work to which we have set our hands.

Miss Wagner's appeal for an assistant at Mazatlan has been answered by the appointment of Miss Burdorf, a fellow-graduate at Pomona, with especial training and experience as a librarian. She has had two years as kindergarten teacher and librarian at the Instituto Corona, Guadalajara, and enters upon the work in Mazatlan with enthusiasm.

Possibilities of Mexico

Rev. Charles Thomson, who has recently returned from Mexico, spoke in part as follows:—

We perhaps have 300,000 Indians in this country and have yet failed largely in drawing the Indians into the current of our life. Mexico has eight, ten or twelve millions of them—no one really knows how many. There are at least 50 per cent, and some say 75 per cent, and more. As we look at the Indian today as we know him—ignorant and poor, and apparently stolid—we assume that he is a tremendous drawback to civilization; and yet, what has the Indian been in the past? In recent articles in the *Forum* on "What is Civilization?" we find that in ancient America there existed a rich and complex civilization—an Indian civilization. The crops which furnish ⅘ of our annual agricultural wealth are crops which were domesticated by the Indians; principally by the Indians who live in Mexico. The value of these crops amounts to billions yearly—corn, beans, pumpkins, tobacco, tomatoes, peppers, etc.

As we study more and more, we realize that the Indian has wonderful possibilities, and so Mexico is turning more and more to the Indian not only to teach him, but to learn. One of the possibilities of Mexico is that a great race, the red race which has been universally crushed in Mexico, will be Mexico come again to flower. It has not only talent and ability, but also has character. The Mexican Indian is a promise of something better in the future.

You are interested in the possibilities of the individual Mexican. There are any number of individual Mexicans to whom I would like to introduce you. Twenty-five years ago the superintendent of a little Protestant Sunday School was an ex-contrabandist, unlettered, but of fine character. He had three sons, Moses, Aaron, and Joshua, and one daughter, Miriam. Moses, after a college education in this country, obtained his PH.D. at Columbia University, and then studied abroad. He is now sub-secretary to the Department of Education in Mexico. One of his brothers holds the position there corresponding in this country to the Secretary of State, and the sister married a son of President Calles.

As to the possibilities of the Mexicans in this country, we are brought to the conviction, as one, a long-time student of Latin-America, has said, that the perfect American, when he appears, will not only be the Anglo-Saxon American with love, with truth, with his realism, with his organizing ability, but his love for grace and beauty, and his idealism. He will be like the only perfect man the world has known; he will be full of grace and truth.

Mexico was further presented by Mrs. Ranney, who has so recently visited Mazatlan.

Our Pacific Relations

Mrs. Parker Maddux, one of the two women who attended from the United States the Institute of Pacific Relations held this summer in Honolulu, gave a masterly review of the conference. Mrs. Maddux said:—

The ideals of the Institute were getting facts, frankness, free speech—no restrictions or reservations, working toward friendliness. The keynote of the conference was tolerance and Christian courtesy. The program considered vital questions that would affect the whole Pacific Basin. The things dwelt on over and over again were Immigration Laws and Conditions in China, for it seemed as though every problem, political and otherwise, that could affect the whole world was beginning to seethe in China. We had a most remarkable delegation of young Chinese students. We handled the question of immigration without gloves, also extra-territoriality and tariff. Over one hundred courts in China are now working along the Anglo-Saxon theory of believing a man innocent until he is proven guilty.

The Japanese told us we were rude and crude; that we had wounded them when they were bloody and torn. The Filipinos said we did not live up to our word.

We pinned racial discrimination in America where it belongs and where it has always existed—in our naturalization laws. We must make naturalization a fair thing—a more decent thing.

We explained to our foreign friends there the difficulty of our own housecleaning. Personal fitness should be the basis, not chance of birth. We pointed out to them the tremendous problem we have in trying to solve our own racial problems, the mess we have made of Indian and Negro problems. We pointed out frankly our faults in the matter of law enforcement, in our criminal population, our difficulties in handling juvenile crime that come from the fact that we have grown so fast. We said we knew we had signally failed in "getting over" Christianity; we know we have failed, but give us a chance to catch up.

It seems significant that within three weeks after the Institute of Pacific Relations meeting in Honolulu the French Government signified its intention to sign the Nine Powers' Treaty. The biggest thing was the realization that religious principle can be identical in the Confucian mind, the Buddhist mind, the Christian mind. That was borne home to us by the actual presentation of people concerned.

A Chinese delegate, not a professing Christian, said: "If you ask a Chinese Christian today how he became not only a Christian, but also interested in Christian work, you will be surprised to find how many lines you can trace back that point to some manifestation of the life of some missionary."

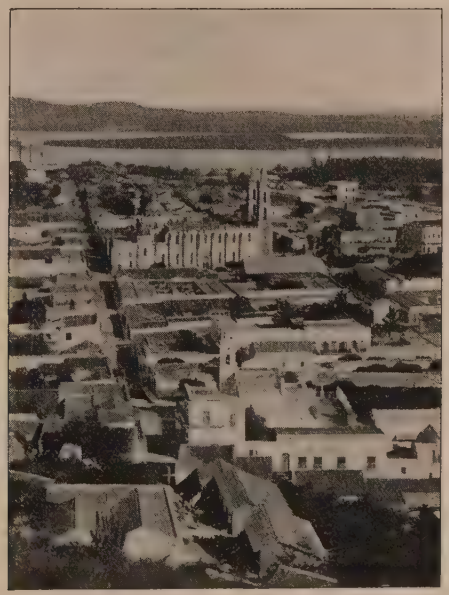
Wellington Koo said: "What is drawing the Eastern world inevitably to Jesus is the consciousness that He is the true secret of living for the nations. The Orient has no quarrel with Christ."

Representatives at Washington

Among those who will represent the W. B. M. P. at the National Council are Mmes. Peck, Kirkwood, Tenney, Ranney, Hinman, Swartz, Lash, and Roper.

Candle Service

A beautiful ending to a rich program was the candle service of remembrance for our missionaries on the field, conducted by Mrs. Ferrier. Seven Girl Reserves walked slowly in on each side of the church bearing lighted candles, which in turn were handed from alternate sides to Mrs. Ferrier, who said a few words of appreciation of the special service and qualities of each missionary as she placed the candle in branched candlesticks. After the fourteenth candle was placed, Mrs. Ferrier led in a prayer which seemed to bear all our workers upon our hearts to God.



Two Churches in Mazatlan

Catholic Cathedral and, in foreground, with small tower, Protestant church.

SO OUR MISSIONARIES WRITE

REV. MARION E. HALL, MAEBASHI, JAPAN

"What an earthquake can reveal! We were startled the other day to hear that another had struck Japan. Kinosaki, next to the most famous of all Japan's hot springs, was entirely destroyed. Only a few thousand people lived there, but what suffering, what loss of life!

"As you might expect, the Christians were the first to offer their services. The first worker to go was Miss Estella Coe, of Tottori, who immediately erected a small hall that became a hive of activities. Canvas cots were drawn to the ceiling by day and lowered for use at night. How much the people of Kinosaki appreciate this service of love is amply proved by the crowds that come day and night to the services. The greatest help, perhaps, is being rendered to the mothers through providing a place of recreation for the children. The first day in town an official said to me, 'You Christians are the first to come and the last to leave in work of this kind, and we cannot thank you enough.'

"What Buddhism was doing for the uplift of the city I found out the first night of our services. A leader of a certain sect of Buddhism came to this meeting and began by shouting out several times for us to sing a local and very obscene song. Just then an illustrated song was thrown on the screen and we sang together, 'Jesus, like a Shepherd lead us.' The interesting thing is that he became absorbed in the meeting, forgot his motive in coming, and stayed afterward to say that this kind of a meeting was a new experience for him. There were hundreds who shared this feeling." . . .

"Since my return from America, schools and professors have gone out of their way to show their friendliness. One night thirty professors from almost as many schools came to our house for the evening, bringing their dinner and ours with them, and said they had something to say to me. First, they wanted to hear of my trip to the States; and then they said: 'We want you to know that all through the Exclusion days we were your friends, though you may not have known it. We are friends still, though God knows we wish America had not trampled on our feelings so. But we will continue to believe in the Ideal America we have always loved until something bigger than anything we can see now turns us away from that belief. Please accept us as friends and thank you for what you have done to bind these two lands together with firmer bands.'

"I have met some ten thousand people in lecture work since returning and the results are gratifying. I have been making use of motion pictures for the last year. We go to a town, get the Christian people to arrange for a theater meeting, and generally stay two or three days in each place. The pictures are good ones—'The Making of a Man,' 'Abraham Lincoln,' 'The Little Samaritan,' and educational and scenic films. The meetings last from seven to eleven, and during that time the Japanese lecturer drives home a talk on Home Training, Character, or some similar theme; and every afternoon and evening I give a talk on Good Will, or The Need of Christian Men, using fine stereopticon slides. The audiences run to two or three thousand at each place, and I hear from pastors that this is a fine way to get good things before the people."

MISS JANE D. BALDWIN (B.), KUSAIE, CAROLINE ISLANDS

"Our little press is now receiving outside calls. The Japanese Secretary for the South Seas requests us to print a singing book, and the doctor at Truk desires a small book on health, while other calls come from the Marshalls. Two presses could be kept busy. One great need of this field is publication work.

"The poor Mortlock people are having a hard time, as the Spanish priests are determined not to leave a Protestant in those islands. On the island of Lukunor there was a fine stone church. The lives of all who were able to flee to it at the time of the great typhoon were saved. The priests talked to the people, saying that this great building was a menace. Finally the poor foolish people were scared, took down the large building and erected a small one. Then the priests took their stones and built a large Catholic church that now overtowers the poor little Protestant church.

"The Roman Catholics are trying hard to find an entrance here. One of their flock came here, and after professing that he had turned from his faith, married a Kusaien girl. Now he has again turned. What will the outcome be?"

REV. SAMUEL B. COLES, GALANGUE, WEST AFRICA

"We hope to complete our power ditch the early part of the next dry season. We shall then be able to put under cultivation 100 acres the year round, and to demonstrate to the people what can be done during the dry season in the way of farming. We are anxious to lessen our food bill, which is one of our biggest bills, and to see agriculture put on a more paying basis in Galangue.

"We have under cultivation seventeen acres in beans, corn, peanuts, peas, sugar cane, cabbage, tomatoes, onions, white and sweet potatoes. We have added

a new dish to the native bill of fare by teaching the boys and girls to eat snap beans (string beans). The natives have been eating only the bean inside the pod, and it has been part of the women's work to remove the green pods—with their teeth! Some job, when a family of four or five are to be fed!

"With the aid of yokes and ox-bows made on the American pattern; with the dipping of our oxen every thirty days; with our boys persuaded to treat the oxen as they would like to be treated if they were oxen—we have succeeded in reducing the number of oxen to one plow from eight to two, and the boys say these two are very strong.

"During the year we have given 5,000 treatments in our dispensary; we have had some perplexing cases but have been successful with them.

"Our relations with the Government have been very friendly. We have had occasion to go to our Chefe three times during the past year, and each time were cordially received and listened to attentively."

MISS ELLEN CATLIN (B.), GEDIK PASHA SCHOOL, CONSTANTINOPLE

"The discipline this year has been a bit harder than sometimes. I wonder if because we had no Bible lessons, or because we had so many more untried, new big pupils. Perhaps both! But we finally brought through a very good class to graduation—six girls and five boys. One of my courses was a biography outline on the lives of various great men and women, stressing the character-building qualities prominent in those lives which the boys and girls chose as desirable in their own. The quality which received the most votes was honesty and truthfulness, so we started the year with Washington and Lincoln, and later followed more briefly with Ruth, Joan of Arc, Raphael, Sir Walter Scott, Livingston, Mary Lyon, Helen Keller, St. Francis, Elizabeth Fry, Florence Nightingale, Dorothy Dix, and Dr. Grenfell. The subjects of faithfulness to ideals of duty and of love were not emphasized by any special happenings, as was the honesty subject, as an example of flagrant cheating occurred during the mid-year examinations. The rather public confession and punishment, united with the emphasis my course gave the subject, will prevent anything of the kind happening in the graduating class next year, I hope.

"This emphasis on honesty made the graduation play this year quite appropriate. It was one of Stuart Walker's Portmanteau Plays, 'Six Who Pass While the Lentils Boil,' and rang the changes on the duty of the little 'Boy' to keep his promise after his 'Mother' had gone away and left him to watch the lentils. He manages to withstand the coaxing of the 'Juggler,' the 'Blindman,' and the 'Ballad Singer,' with his 'Mandolin Girl' companion, but it is only the reminder of the 'Butterfly' who keeps him from succumbing to the blandishments of the pretty little 'Milkmaid.' She wants him to go with her to the beheading of the 'Queen,' but as the 'Boy' has already hidden the latter in his mother's bedroom, he stays to protect her and to watch the lentils. At the last moment the 'Dreadful Headsman' discovers the 'Queen,' and is about to behead her with his frightful axe when the faithful 'Butterfly' again interferes, and attracts his attention till the four clocks strike twelve, when the 'Queen' is safe.

"Then the play ends with a grand procession, in which the 'Boy' insists on taking the pot of lentils with him when he goes.

"How the players behind the scenes did enjoy pounding the bells for the striking clocks! And how the boys—and some of the visitors—did gobble down the hot lentil stew after the close! Now the class is scattered. The 'Butterfly,' a dainty Greek girl, has gone to Salonica, perhaps to be a nurse; the 'Ballad Singer' and the 'Blindman,' a Turk and a Greek, may go to America; if not, then to Robert College and to a Y. M. C. A. business school. The 'Juggler' and the 'Boy,' a Turk and an Armenian, will enter Robert College; and the 'Milkmaid' and the 'Mother,' an Armenian and a Turk, will probably go to Constantinople College. The four others in the class will go to work or attend business school. Four others from the school—one a graduate of a year ago, who has been working with the American Express Company and proving very faithful; and the other three from lower classes—also plan to go to Robert College. And so we pass them on to the next step of usefulness and preparation."

DR. HARDMAN N. KINNEAR, FOOCHOW, CHINA

"The Sunday after the trouble started, when the students put on their first parade, we happened to go over to South Side to say good-by to friends who were leaving for England. We met and passed the whole length of the procession. As we got to the gate of the M. E. compound we saw a lot of young women, many of them with bobbed hair, if you please, sitting under the banyans. One of them, a young nurse student, had just dropped out of the parade, seemingly exhausted. The young man who was marshalling the procession supposed she was crying, came to her and asked her if the walk had been too much for her. She said no; that she could walk much further to show her love for her country, but that she was disheartened at the abominable things they were saying and writing on the walls about the Christians.

" 'Then you are a Christian?'

" 'Yes, but I love my country just as much as you do.'

"He made more of an apology than Chinese are wont to: said he was sorry and that he would see what he could do about it.

"The anti-Christian phase of the propaganda was very prominent that first day. A few such testimonials, the large place that the Christian students filled in the demonstration, and a mass meeting held by the Christians a couple of days later with, prob-

ably, some protest from them, must have caused enough of a reaction to persuade the students that they would burn their fingers if they carried that part of the show any further. So on the second parade, on Thursday, very little was said about Christians.

"Our nurse students were commanded to come out, and did so. When they came home that night there were some blistered feet, and Mrs. Kinnear mothered and sympathized with them, so that they were happy; but some of them told her they would not do it again if they *were* ordered out. Fact is, it was the best medicine they could have had. We gave them perfect freedom, and the ten-mile walk and the unreasoning talk of the demagogues among the student body did the rest.

"A day was set for a general strike of the Chinese employed by foreigners, but it fell through. We know that some of the servants told the student representatives how many mouths they had to feed, and how much money they must have to do it, and that unless they could be assured of as much from some other source they could not leave their places. The pilot of the Japanese launch we came down on told me that he got $20; the engineer, $27; the hands, $14; and intimated that they would hardly leave such places without having the assurance of something as good.

"The most conservative element has been the business community, which chafes under the student domination, that means the loss of thousands of dollars a day to them. Also the common people who have been patients in our hospitals, and are with some difficulty persuaded that foreigners are all bad. They are without voice at such times, but they have some valuable inertia!

"The medical worker who gives personal service to the Chinese has his ideas shaped by contact with a *true cross-section* of Chinese society. I would say that there never was a time when China needed us so much. A foreigner is not bound to the traditions and customs of China; he is not limited by his guild, his society, his relations, any of the things that more or less compel the shaping of the conduct of a Chinese. The Chinese *give the foreigner their confidence* in hospitals, in schools, in church work; in a way they do not give it to their own people, however well educated they may be, however much skill in technique they may show."

MISS MARYETTE LUM (I.), PEKING, CHINA

"Let me say at the very beginning that we here in the North have felt no cause for alarm growing out of the troubles in Shanghai. . . . But the action there brought to a head all the multifarious grievances of the Chinese against foreigners: factory conditions in foreign factories, treaty relations, foreign concessions in treaty ports, extra-territoriality, and personal grievances of all kinds. The Chinese have become articulate. Pandora's box flew open when those shots were fired.

"The Chinese Student Union which ramified all over China very soon decreed a strike in all schools Peking was placarded with posters showing the Eng lish police shooting down Chinese by the score, with the words, 'Shoot to Kill'—said to have been the order given by the police in Shanghai. Our Bridg man Academy students naturally joined with the others, and we had no school after June 6, when they went out for the first of many parades.

"It was an inspiring sight. Hatamen Street, one of the wide main streets of Peking, was a mass of boy and girl students, ranged in long ranks. Above and around them fluttered vivid banners—Chinese flags, school flags, and white paper pennants bearing the characters demanding China's rights—'Abolish the Concessions! Down with Imperialism!' Four of us teachers, two Chinese and two Americans walked along the side of the street, partly with the idea that we might be able to persuade our school girls to go home if there seemed danger of a clash with the police in the Legation Quarter. All through the trouble the Christian schools had a strong influence in keeping the others within bounds. No violence occurred in Peking, and none of the open hostility which foreigners met in Central China.

"The government school students were determined to force their way through the Legation Quarter. But our Christian university students declared they would go around, not through it, to reach the T'ien An Man (Heavenly Peace Gate), where their meeting was to be held. They stuck to their decision and had the satisfaction of seeing the others come back and march with them, after a futile banging on the iron gates of the Legation District.

"Our Chinese principal, Mr. Kuan, has been a bulwark of strength. In most schools where there was a principal of any other nationality than Chinese, there has been a direct split between faculty and students. Our school avoided all that, and our principal has been able to guide and restrain our girls far more than any foreigner could have done. Our girls were not allowed by their Student Union to play games or have any amusements. They were to act as though they were in mourning for the dead students. Finally we closed school on June 17, without examinations or graduation exercises.

"During those days in June our mission and other organizations spent many hours passing resolutions, recommending changes in treaties, etc., but mainly changes in mental attitude. The superior overbearing way which far too many of us foreigners have toward Chinese in all stations of life seems to have been very prevalent in Shanghai. If the English and others in control only realized how quickly an apology and reparation at the beginning would have melted the Chinese hostility, they would have swallowed their pride and avoided much trouble for us all. Words are poor tools to use in this matter. Our Chinese friends are dearer to us than ever. But *foreign missionary work will become almost impossible unless the so-called Christian nations begin to treat China in a more Christian way.*"

REV. JULIUS S. AUGUR, DAVAO, P. I.

"The Americans here, chiefly through the co-operation of the large established hemp companies, now guarantee a fund of over $1,500 a year toward the expenses of the Mission Hospital if an American doctor is in charge. All cases sent by these companies to be paid for, as any outside case, in addition to the gifts made, which are to be regarded in about the light of a retaining fee, to help insure the continuance of the Mission Hospital under an American doctor. The Provincial Health Officer in charge of all medical work in Davao has told me that they were so over-crowded in the Government Hospital that he was continually turning away needy cases. Thus we all felt at Mission Meeting here that the Davao medical work should be continued.

"We have arranged for a good nurse to come here and have written for a second. These nurses have been advised that they will be required to do some work in the hill country, our plan being to send them into the districts where we have schools and women teachers, with whom they can live and treat the women and children in more effective manner than our regular teachers are able to do.

"Our evangelical work is now greatly strengthened by the addition of an evangelist trained in Union Theological Seminary at Manila—one of Dr. Laubach's original group. He comes with his wife, who is a graduate of the Silliman Bible School; and we are thoroughly pleased with both Mr. and Mrs. Del Carmen. We also have a young woman from the Cagayan Bible Training School—Miss Esperanza de los Santos—who is very attractive to the children of the primary department. With the lay workers who have been developed in our church, we look forward to the best year in Davao we have ever known."

REV. FRANK J. WOODWARD, CAGAYAN, MINDANAO, P. I.

"Nine years ago on the North Coast of Mindanao, along a coast-line of 450 miles, there was not a single outstation or work of any kind. Today there are twenty-one churches and chapels as an outgrowth of the work begun in Cagayan in 1916. At the present time three new churches are being built by their respective congregations with but little outside help. The hope of the Philippines lies in a trained ministry. The results in Cagayan Central Church show what may be expected with trained men (College-Seminary men) leading in the work.

"Matias Cuadra is the first Moro pastor. He is without doubt one of the most influential speakers amongst the younger ministers in all the Philippines, and certainly the most highly trained Moro in evangelical work. He is certain to wield a tremendous influence for Christ in the coming years. The value of such a man cannot be over-estimated.

"Lanao Province is waiting. Not for a direct evangelistic policy, but for a tactful approach by a Spirit-filled man—perhaps through medical work, manual training, training in the blacksmith's, the silversmith's crafts. The Moro has a realization of the value of such things. Besides, today the American is respected and has influence with the Moro. Some other day it may be too late for us to begin the task we have so long neglected.

"The student groups are waiting. Here are eight schools of High School grade where in 1917 there were but three. Literally hundreds of children are being turned away from the schools for lack of room and teaching force—several hundred in Cagayan alone this year. On this Coast the opportunities are unexcelled.

"The medical work centering at Cagayan has had a steady growth. Last month Dr. Smith was in the midst of a typhoid epidemic, with the largest number of patients in the temporary hospital that he has ever had; in fact, some had to be turned away. Our hospital occupies a field all its own; it is meeting a need that no other institution can meet, since there are no other facilities for really up-to-date medical care on all this coast.

"The work at Davao (South Coast) has also grown. There are over three hundred children from the Wild People in the schools of the mission. The district is rapidly being settled by immigrants from the Visayan Islands and elsewhere; they are approachable and should have a chance. Besides, schools are multiplying in the Gulf and in Cotobato Valley; and where the schools go, there the Gospel is sure to find an open door. Davao is today a field of opportunity."

REV. RAYMOND A. DUDLEY, TIRUMANGALAM, INDIA

"We have in the Tirumangalam Boarding School about eight Kallar boys, who have been with us several years and who have indicated their readiness to become Christians. We told them to go home and talk the matter over with their Hindu parents and get their consent. The father of two of the boys is a priest in their village temple. He had a long talk with our Headmistress and a short talk with me, in which he raised no serious objection. How a Robber Caste priest of a Hindu temple can consent to the baptism of his sons in a Christian church is worth thinking over.

"In another village we baptized two Kallar schoolboys whose Hindu parents had given their consent. The boys stood with eager, upturned faces and answered the questions put to them with unusual intelligence. It was a touching sight to see them start out on the new life, for in following it I knew they would meet difficulties, and I appealed to the congregation to be Father and Mother to them and give them sympathy and guidance.

"I spent two weeks in these villages in May (when we are usually in the hills for the hot season). I traveled in our Ford, taking two magic lantern outfits and my camping outfit. With me went a pastor, a singing evangelist, and one or two others. We gave twenty-one lantern lectures and

VILLAGE CONGREGATION, MANGALAM, INDIA
Madura Mission

three or four *Kalachebams* (a story partly sung and partly told, with some exhortation woven in).

"During our evening at Valasi we reached nearly a thousand people. Before the little church school I ran the lantern, while Pastor Thangam, who as a boy lived in this village, described the pictures illustrating the life of Christ. He spoke of the Catechist who died of cholera nursing their sick; spoke of the upright life of Pastor Asirvatham, who as a boy was converted in that village; and then with great earnestness pleaded with them to come to Christ.

"Then we went to the other section of the village, where our singing evangelist, a nephew of the man who died serving the people, was singing to an attentive audience of 400 or 500 Hindus the story of the prodigal son, my clerk playing a violin, a Christian of the village beating a drum. Meanwhile one of our Training School teachers had gone to a village a mile away with the second magic lantern. It was a fairly tough place, with but one Christian family as congregation. But the villagers fell in line and gave him the right of way. It is a nationalistic center, and one or two of the big crowd interrupted, but by referring to Gandhi's regard for our Bible, he was able to keep them quiet and get a hearing."

MISS KATHERINE F. FANNING (B.), KYOTO, JAPAN

"Mothers' meetings are an important part of kindergarten work. At the Soai Kindergarten the head teacher not only leads the mothers, but draws them out to take responsibilities—a thing that is an even greater accomplishment in Japan than in America, where women are more used to taking active part in things. Of late, at the meetings, the teachers pin cards bearing the names of the mothers on the front of each. Yesterday they were great placards, so that they might be seen across the room, to help in elections. The little lady who was chosen to be the new member of the committee was perfectly sure that she 'didn't know anything and couldn't do it'! so the clever teacher just assumed that she would; and when I left she was there with the others of the committee, looking very much pleased. How I rejoice over the steady development of this organization, for, with the mothers back of us, we can do twice as much, and greater than that; the good instruction and literature that we can bring to them is the very best way to affect the homes of this land.

"After opening service and business and passing large dishes of fruit, we played games. It is fun to see some of those serious, formal faces lose form and break into laughter. Those loosening-up parties have almost as important a part in our schedule as the fine religious talks that we have often had from Miss Nishino, of a Presbyterian Girls' School. She is giving talks in the other kindergarten—the Imadegawa—on Sex Education, and her approach to it is along the well-traveled paths that we all know; she brings in so many personal illustrations that catch the interest, that she can hold her audience for a long time. After our latest meeting there, twelve mothers gave in their names as wanting Bibles, and nearly thirty have joined the National Mothers' Association, which sends its subscribers monthly pamphlets on home questions.

"We wanted to send help from our kindergartens to the sufferers in the Kinosaki earthquake, so asked the children to bring comfort bags, made of towels, and filled with household and school necessities.

People of the neighborhood provided boxes, and helped us pack them. Little Aiwa Chan put one of her dolls into her bag, and dictated a note for her mother to pin on it, which was to the effect that she would like to go herself to help, but since she couldn't, she sent her doll, and begged that it be cared for and loved. Her mother sent another doll, with her own letter pinned on, saying that she knew their physical suffering was great, but she sincerely prayed that somehow they might have some spiritual help from the Father of us all that would fill the greater need she knew to be there."

MR. WINFIELD A. MCLEAN, FENCHOW, SHANSI, CHINA

"Will the Chinese leaders be sufficiently well trained to handle the financial matters of the present mission institutions when it comes their time to assume complete control?

"If you have had any qualms that these leaders have not begun to look forward to that time, and have not been preparing themselves, please read the resolutions below, passed by the Fenchow District Association in January. These all originated with the Chinese leaders and were passed unanimously by the Annual Meeting.

Voted, That the Auditing Committee, which now audits all accounts of the station, prepare account forms for each outstation, and make rules for the handling of all funds so that a uniform system shall be in use throughout the whole district. Provision shall be made for the auditing of these accounts with report of said audit at the Annual Meeting.

Voted, That each committee, representing each branch of the work, shall prepare a budget and present it to the annual meeting for ratification; and furthermore that the audit of each committee's work be posted at each Annual Meeting and compared with budget for that year.

Voted, That, upon the completion of any special work, an audited report be made to the standing committee.

Voted, That each organization must stay within its budget; and that, failing to do so, the leaders of said organization must be responsible for the shortage.

Voted, That special funds must be spent for the designated purpose and for no other. All funds must be announced to a controlling committee upon arrival.

"We, who are here particularly to help with the financial side of the work, are very much heartened with these actions. While the passing of rules and regulations is not synonymous with their being put into execution, we feel that such a spirit as shown in the introduction and passing of such resolutions will foster the well working of these plans and make easy any suggestions of method that may be made. In fact the forms are already drawn up for the outstation account system, and practically every organization is struggling with the formation of budgeting committees and next year's budget.

"So who can gainsay that the process of training our Chinese workers in budgeting, financing, and auditing has not at least begun?"

MISS ALICE CARY (B.), OSAKA, JAPAN

"Mr. Moran and I took turns at our vacations this summer, for some one has to be near at hand to watch the building of the Neighborhood House every day. When it came my turn to leave I could hardly bear to come away, for watching the workmen seems a visible working out of our dreams. It is going to be an efficient plant even though very small, and I can imagine all the activities even before it is finished.

"One of the last things I did was to have an all-day conference with our women workers, including the kindergartners. We have found a splendid woman, with six years' experience, to act as head of the kindergarten. That takes a load from my mind, because I am not a trained kindergartner myself. All the workers were on fire with enthusiasm and seemed like dogs in leash, just straining to get the chance to work. We all realize together that we are more fortunate than any others who may follow, in having the chance to be the first, though that makes our responsibility all the greater.

"The generous gift from the Sunday School children, so much more than our fondest dreams, is beginning to be spent now. Just before I left I ordered the swings, slides, seesaws, and wading pool for the playground; also a large wistaria arbor, to give a shady place on hot days. Then Mr. Moran is seeing about the books for the reading room. We are trying to save out a part of the gift to use after we start working, for then we will find things we have overlooked. My! I'd like half a day in Milton Bradley's store. When everything must be made to order, it takes so much more planning. But I guess there isn't any other mission field where it is as easy to do that as here.

"I am afraid you will be staggered by the request Osaka has put in for the kindergarten. Being in such a poor neighborhood, we must charge only a nominal tuition and then our scale of salaries is high. We have always paid pitifully low salaries, and I rebelled when a trained kindergartner or Bible-woman was getting only what I give my cook. At Mission Meeting this year, after a careful survey of salaries paid by other missions, we voted to recommend fifty yen a month (about $25) as the *minimum* remuneration. Why, we have women who have worked for us for thirty years who receive only forty yen today, and it just isn't right. Money cannot repay what these women are doing for us, but at least they can be made a little comfortable in these days of high prices. I know it takes forty yen for my cook to live and therefore must take more for a worker with outside demands and a different standard to maintain."

MISSION NEWS

This year the staff of Currie Institute, Dondi, Africa, invited evangelists, teachers, and leaders to meet in April for a three weeks' series of intensive meetings, covering Bible subjects, school methods, laying out of villages, individual and community hygiene, church methods, etc. It was very inspiring to the seventy who came and has been a blessing to them in their outstation work.

In the schools of the American Board Mission along the Natal Coast, 116 trained teachers in 47 day schools are training more than 4,000 native children. Twenty-two of the teachers so engaged in 1925 have had three or more years of special teacher training, and the number of teachers of this grade is double this year what it was in 1924. The annual budget of receipts for these schools in 1924 exceeded $40,000, all of which came from purely native sources, including the Government grants derived from native taxation. More than a fourth of these receipts were invested in permanent buildings; and this program of building, which is about the usual one, is far too small to meet the growing needs of these schools. (The only item for which the American Board is in any way responsible in these schools is for the Supervisor's salary; even his office and traveling expenses and salaries of assistants being paid from native sources.)

It may be said that in the midst of the anti-foreign movement in China, the Congregationalists come in for the least criticism from the Chinese because of their democratic policies. Mr. Goertz, of Foochow, writes that nowhere has he felt that the Chinese resent what he and his associates are trying to be to them; and that they have been growing considerably in taking the initiative in the program for advance.

Girls of the third year middle school at the Grace Wyckoff Memorial School, Tehsien, have organized a free class for the little girls in near-by villages. They went out into the villages, accompanied by teachers, last fall, and succeeded in persuading more than twenty little girls to come in for a half day's schooling, on Sunday mornings. The idea was to teach them reading, writing, arithmetic, and singing, and stories from the Bible, history, geography, and hygiene. Attendance, poor at first, became increasingly good throughout the term as the children became more and more interested in what they were doing. In November, the Y. W. C. A. gave an entertainment to raise money to send to the flooded region south of Peking. It consisted of music and a group of plays representing scenes from the life of Mencius and other famous men of ancient China. They made $40, of which they gave one-tenth to the Sunday Charity School, one-tenth to the school library, and the rest to the famine sufferers.

After commenting on the ignorance of the adult women church members and inquirers as a discouraging feature of the evangelistic work in which she is engaged around Tehsien (Pangchwang), North China, Miss Gertrude Wyckoff goes on to say: "However, a part of the Bible-woman's work is to help change these conditions through the instruction given in 'Station Classes.' Nineteen of these have been held during the year. Some two hundred women have attended. 'The Woman's Mutual Improvement Society' has had thirty-eight faithful members. Through this society the women keep in social touch, as the first half hour is given to visiting, their mental outlook is enlarged through the lectures, the spiritual life is helped through the monthly devotional meetings and the weekly use of the Christian Endeavor topics, while work for the poor and calling in non-Christian homes helps them apply their Christianity."

The Goodrich Girls' School at Tunghsien (B.) is doing its bit toward the reforestation of China. A year ago a tract of low land next the school was purchased and part of it used for a playground. There is absolutely no equipment, but it is so much better than the two little "courts" they had to use previously that the children are not conscious of any lack. "We have planted several hundred little trees," writes Miss Huggins. "Mr. Hunter has been giving us two periods a week on agriculture, and the girls in the class have their own gardens, each with five kinds of vegetables."

For the past few years our educational work for girls at Tientsin has been divided between two sections of the city known as Hsuku and Hopei. Developments in the latter quarter, together with the sale of W. B. M. property at Hsuku, have brought about the concentration of city girls' schools at Hopei, the more desirable location. Some buildings were already available, but no dormitory; so the station has arranged for the girls to use the brand-new boys' dormitory for a year or so, while the boys remain on old property. Chinese members of the faculty and of the Educational Committee were reluctant, not being used to "ladies first," but finally consented. The W. B. M. has at last been able to build a residence at Hopei for Miss Sewall and Miss Buell, who have had to "board around" among the married missionaries hitherto, and next must turn its attention to other new buildings sorely needed.

The students in the Boys' Boarding School, Paotingfu, rally to their Chinese principal, Mr. Yang Chi Tsung, with the utmost loyalty. He gets the highest quality of work in the classroom, mostly self-motived by the boys. In extra-curricula activities he has something new and interesting going all the time. The 160 boys are divided into four or five squads with rotation of program in athletics. The group at football today will have volley-ball or Boy Scout drill tomorrow; or will become the spade and pick gang and work on the school grounds. For the old Chinese idea that he who is being educated should never soil his hands with work is quite a thing of the past. Hardly ever is there need for special discipline any more. The boys are on their honor and show their mettle. And they simply freeze out those who enter the school with bad habits and make no prompt attempt to reform and comply with the school ideals.

"The first baby born on the premises of our Community Center for Women in Bombay (B.) had the good sense to be a girl," writes one of the missionaries. Dr. Harriet Clark makes nothing of seventy patients a day at this dispensary, besides those she sees at a second clinic in another part of the city. In spite of crowded quarters, a crèche has been opened, and the Indian church women are going to help with this project, sewing for it, and in various ways making it their piece of social service.

About two hundred students, the large majority of them Hindus, were present at the recent Bible Day exercises of the American College in Madura. Through the generosity of the British and Foreign Bible So-

ety, every college freshman is entled to receive a beautifully printed nd bound copy of the New Testaent and Psalms. Practically every ember of the class wants that book, nd the non-Christians—Hindu and ohammedan alike—are just as anxus to get their Testaments as are e Christians. The speaker of the ay was Rev. R. A. Dudley, of irumangalam. A collection was aken up for the Bible Society in adras, and Hindus, as well as hristians, gave. The English ible is now a compulsory subject or all candidates in the preliminary nd final examinations of the Uniersity of Calcutta. The following uestions set at a recent examinaion show that more than a merely uperficial knowledge is necessary o pass: "Give in your own words n account of the betrayal, trial, and rucifixion of Christ." "Give a genral idea of the teachings inculcated y Saint Paul." One of the canidates went to a C. M. S. lady misionary in Calcutta to borrow a engali Testament. On returning he book, he said he had read the hole of it, and had come to the onclusion that Jesus was more than mere man. He asked for more nstruction.

At the General Council of the Marathi Mission in July it was nanimously agreed that every hurch, every school, every society, nd every worker should do somehing, however little, to help toward aising the deficit of the Board. At adala pastor and teachers have weeded in the cotton fields an hour r two every afternoon to earn noney for this purpose. The Chrisian Endeavor societies of boys and girls gave the few *pice* they had n their mite-boxes, and decided to lo more as they had opportunity. The little primary Sunday School scholars, who bring in handfuls of grain as their contribution every Sunday, decided to give five rupees —a munificent sum for them! Rev. Edward Fairbank, walking out one evening, met five small boys who had come from Chanda, six miles away, to bring in thirteen annas (about 26 cents), which they had just earned by doing work in the fields. This was for the Board; and, what was more, they were going to earn some more the coming Saturday, and bring that in, too!

The Albert Victor Hospital, Madura, India, continues to increase its work. There are 92 to 115 patients every day. Alterations have increased its capacity by twenty beds, and have given a large ward, with opportunity to hold the daily prayer service and Sunday service with its patients. Several in-patients discharged to the Out-patient Department come back to the prayer service every day.

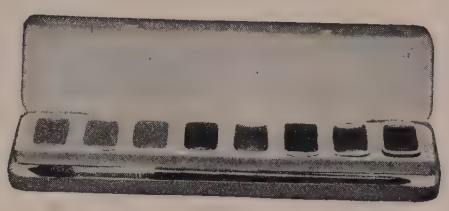
The Beverly School for Girls in Sirur, Marathi Mission, India, is finding its policy of sending at least two of its girls away for further study a fruitful one: last year one girl came back to teach after a year at the Training College, and this year another has returned, after finishing her course, to take charge of the kindergarten.

Our Gedik Pasha School at Constantinople (B.) is pretty evenly divided between girls and boys of several nationalities. The enrollment for the past school year showed 123 boys and 126 girls, besides seven girls in the housekeeping class. Although the teaching of Bible lessons in school is now forbidden, the curriculum includes character-building courses: Good Manners and Right Conduct in the fifth grade; Ethics in the sixth grade; Biography in the seventh; and Civics in the eighth grade. Greek and Armenian language work are to be dropped from the curriculum and the Turkish strengthened this coming term. A Turkish graduate of Constantinople College, Mebroure Ibrahim Hanum, is one of the newer teachers.

In reading the Minutes of 1925 Annual Meeting, Turkey Mission, we came upon this significant sentence: "In the evening Hamdullah Soubhi Bey, Commissaire of Public Instruction, met with a fairly large group of our educational workers, and addressed them on schools in this country, and the expectation of the Turkish Government that in loyalty to its requirements our schools can be of great help to the country." This seems to indicate hearty coöperation between our missionaries and educational officials.

Statistics are not always dry reading. Note the make-up of the student body at the American College for Girls, Athens (B.), of which the total enrollment the past year has been 101. Of these, 61 are Greeks, 36 Armenians, two Hebrews, one German, one English. No less than 63 came from schools in Asia Minor and 15 from Constantinople. One of the students, when the school was in Smyrna, Miss Monte Santo, graduated in June from Wellesley College, and is returning this fall to become a member of the Athens teaching staff. Miss Nina Rice (P.) will be with the school this coming year.

Of Course It Makes a Difference



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MISSIONARY PERSONALIA

Alford Carleton, who has been serving at St. Paul's, Tarsus, will soon take up his work in Mardin, an old station of the Board in Turkey.

Miss Nina Rice (P.), who has returned from furlough to Athens, Greece, received, during her stay with her parents at Claremont, the degree M.A. from Pomona College.

Miss Annie E. Pinneo (B.), of Athens, has returned for furlough, and is now visiting a sister in Idaho, where she expects to stay until after Christmas. She will probably take a course of study in the East.

Mr. Ravndal, the American Consul General in Constantinople, in the course of a very gracious tribute to our Dr. W. W. Peet, printed in the July number of the *New Near East*, said: "The French have a pretty custom of voting through their Parliament, when some citizen has been of conspicuous service to his country, a public recognition, in the words, *'Il a bien merite de la patrie.'* . . . Dr. Peet deserves such a vote; he has indeed served his country well abroad, and I am certain he will continue to do so at home, whether they make him a United States Senator or not."

Miss Esther Moody (B.) was married to Mr. George W. Loos, Jr., son of Mr. and Mrs. G. W. Loos of Haddenfield, N. J., on July 22, up at Peitaiho, the summer resort for North China missionaries. Rev. Robert Chandler officiated, and the attendants were Mr. and Mrs. Donald Tewksbury of Peking. Miss Moody, who is a daughter of Mr. and Mrs. Ambert G. Moody of Northfield, and a graduate of Wellesley, has been doing country evangelistic work the past year. Mr. Loos, who represents his college—Princeton—in Peking, has accepted the position of treasurer of Ginling College, Nanking, so the pair will continue to live and work in China.

Dr. Edward L. Bliss, of Shaowu, China, who completed last month a furlough visit to America, gave an illuminating address on China and its present problems and conditions before the Rotary Club of Newburyport, Mass., not long before he started back to his field. Dr. Bliss has been in China since 1892, and has great respect for the Chinese as a people and faith in their future. He was able to give his alert listeners an entirely new view of many situations and actions recently reported from China; and though he kept his own work modestly in the background, it was evident that he spoke from intimate knowledge. Dr. Bliss is a native of Newburyport and a graduate of Yale, College and Medical School.

Latest word from Miss Grace Babcock (I.), whose vision has been threatened because of ill health, reports that her sight is improving a little. Miss Babcock is convalescing at Karuizawa, Japan, where she was expected to remain throughout September. She will not be able to return to her work at the Kobe Evangelistic School for some time.

Two W. B. M. I. missionaries now in this country—Miss Edith Cold, of Marash, Turkey, and Miss Helen Dizney, of Taiku, China—are to "spell" one another as members of the team sent out by the Commission on Missions to tour Illinois—Miss Cold serving from September 11 to October 6; Miss Dizney, from October 7 to 17.

During the Annual Meeting of the Turkey Mission at Constantinople Dr. Lorrin Shepard had an attack of appendicitis, and was operated on by an Austrian doctor, who is now in charge of the Women's College American Hospital. He expected, eleven days after the operation, to leave the hospital that day, but planned to spend the summer in Constantinople.

Miss Luella Miner (I.), writing from Tsinan in July, said she planned to spend two weeks at a Summer School of Religious Education at Peitaiho in August, and then to visit Peking as a guest of Mrs. Gen. Feng Yu Hsiang, who was a pupil of hers in the college which is now Yenching.

Mrs. Hardman N. Kinnear has recently been informed by the Secretary of the Nurses' Association of China that she is the senior of all the nurses now in China service. Although her health is at present rather uncertain, when in the hospital she does the work of two people with ease.

Miss Grisell M. McLaren (B.), of Constantinople, who arrived in this country with her little adopted daughter, Katharine Happiness McLaren, the last of June, has become Community Nurse at Northfield, Mass. Miss McLaren first became interested in nursing during the War when she assisted in a Turkish military hospital in Van. The great need for trained nurses in Turkey so impressed her, that when she came to this country, in 1916, she prepared herself in New Haven for this kind of work, and since has helped in our mission hospitals in the Near East.

Miss Jeannie L. Jillson (P.) arrived in New York August 28, after a comfortable voyage on the *Mauretania*. While in London, she secured a teacher of French for the Brousse School—a young woman educated in Geneva, who can teach not only French, but Italian, Spanish, and German, and can speak English also. Miss Jillson is spending some weeks in Brooklyn, N. Y.

Mr. and Mrs. E. B. Allen, of Pasadena, sailed from San Francisco August 18 to spend a year with their daughter, Miss Bertha H. Allen (P.), in Foochow. They are to assist by teaching English in the mission schools.

Concluded on page 494

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THE WORLD WINDOW

Concluded from page 467

ost of the Tibetans and Chinese members of the ama's court. Through interpreters he conversed ith the Lama concerning the hospital, the work Christian missionaries, and what they are doing r the promotion of international good will. The ama said that he was trying to teach his followers live in peace, "For war is wrong. It makes othing right and it makes the common people iffer."

New Patriarch of Greek Church

After the expulsion of Mgr. Constantine from onstantinople and his submission to demands for is resignation from the Patriarchate of the Greek rthodox Church in Constantinople, various persons ere candidates for succession to his office. The ampaign was accompanied by some disturbances, ne doors of the patriarchal headquarters being at ne time forced open by a band of agitators. The ight before the election, one prelate was lured from is residence by three men, who took him to a re- ired spot, where he was deprived of the long hair nd beard that distinguish Orthodox priests. In uly the Holy Synod elected to the Patriarchate assilios Georgiades. He will be known as Vas- ilios (Basil) III. He was born at Scutari in Jan- ary, 1850, and so is seventy-five years old. His arly studies in Turkey were supplemented by those f theology and philosophy in Germany. At the ime of his election he was the Metropolitan of Nicæa. He is the author of several religious works nd is credited with profound theological scholar- hip. His election occurs at a time when there are pparent signs of improving relations between Greece nd Turkey, and it is hoped that he may be able to urther these.

Glimpses

In 1924, for the third time in its history, the British and Foreign Bible Society issued over ten million volumes in a year. The previous years were 1915 and 1916, when the World War led to the issuing of large numbers for the soldiers.

A writer in the *Japan Times* says: "Give a rock o a Japanese; he tries to make an ornament for is miniature garden. Give it to a Westerner; he will attempt to find gold in it. But the Chinese will try to find some foodstuff from it."

It is reported that in 1923 China imported 10,- 000,000,000 cigarettes. Of these, 8,000,000,000 came rom the United States.

Life and Light (Edinburgh) says that since 1918, n Vienna and vicinity, 97,000 Jews have become Christians. In seven years the United Free Church n Budapest has added 2,500 Jews to its membership.

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MISSIONARY PERSONALIA

Concluded from page 492

Thanks to the initiative of Rev. C. Burnell Olds, of Okayama, the Japan Mission has a flourishing book club. It has been in existence—in progress, perhaps, is a better description—for some three years, and now consists of twenty-five members. Each year a list is prepared of some fifty recent books. At the annual meeting the club decides upon the books to be bought. A "forwarding schedule" is arranged and at the end of each month every member receives a book, and sends the one he has had on to the next address. After a couple of years, books which have been the rounds are auctioned off and the money put in the club's treasury. Books on religious lines are perhaps most numerous, but politics and history, science, biography and sociology, some fiction and business, philosophy and education, as well as comparative religions, all figure on the lists of books bought —and *read*.

Rev. Paul E. Nilson, of St. Paul's College, Tarsus, Turkey, has recently arrived in this country on furlough. His route home gave him a glimpse of Greece. He, like many other Americans, is impressed with the way the refugees have been absorbed into the life of the nation and with the stimulus they seem to have brought. "Athens is building roads," he says. "The Piræus Harbor is alive with shipping. In the camps are tradesmen, machinists, rugweavers, who used to be builders and traders in Turkey. . . . In Athens I met ten of 'my boys'"—boys who had studied in Tarsus, are now in the American Theological School in Athens, all of whom have come "through the fire," have been tried and proven true. These young fellows were preaching and teaching, for the summer, in various scattered camps and towns.

Miss Alice Bushee (B.), after a year of indefatigable service at Madrid, has returned home and is resuming her work in the Spanish Department of Wellesley College. The Woman's Board of Missions is greatly indebted to her for the deep interest in Spanish girls which led her to prolong a sojourn in Spai where she had gone for study, i order to take charge of the Madri hostel, during the past year in critical time of transition. Befo leaving Spain she secured two exp rienced Spanish teachers to assi Dona Benigna, the present Director

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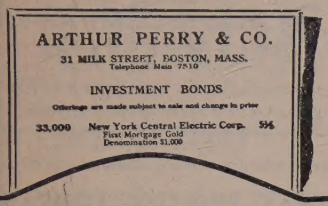
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THE CHRONICLE

ARRIVALS IN THIS COUNTRY

August 9. In Seattle, Wash., Mr. and Mrs. Albert C. Hausske, of Taiku, China.

August 15. In New York, Mr. and Mrs. Columbus C. Fuller, of Vaikore; and Miss Ivy E. Craig, of Mt. Silinda, Rhodesia, Africa.

August 19. In New York, Mr. and Mrs. Wesley C. Atkins, of Durban, Africa.

August 27. In New York, Miss Jeannie L. Jillson, of Brousa, Turkey.

September 3. In New York, Rev. and Mrs. Otto G. Reumann, of Foochow, China.

September 4. In New York, Miss Olive Greene, of Smyrna, Turkey; Rev. and Mrs. Howard S. Galt, of Peking, China.

September 9. In New York, Dr. and Mrs. James L. Barton, D.D., of the American Board, Boston.

ARRIVALS ON THE FIELD

June 9. At Cagayan, P. I., Miss Anna Isabel Fox, returning to the mission in the Philippines.

July 9. At Lobito, *en route* for Chisamba, Miss Sibyl G. Hosking, joining the West Africa Mission; *en route* for Dondi, Miss Mary W. Hurlburt, joining the West Africa Mission.

July 11. At Sachikela, Miss Esther V. Tholin, joining the West Africa Mission.

July 14. At Tientsin, Dr. and Mrs. Hugh L. Robinson, joining the North China Mission.

July 17. At Bombay, Gordon M. Chute, joining the Ahmednagar Station of the Marathi Mission, India.

SAILINGS FOR THE FIELD

August 22. From San Francisco, Miss Isabelle McCausland, returning to Kobe, Japan; Dr. Edward L. Bliss, returning to Shaowu, China; Miss Leona L. Burr, returning to the Shaowu Mission, and Miss Margaret Rollins, teacher for mission children of the Shaowu Mission; Mr. and Mrs. Leonard J. Christian, returning to Foochow, China; Rev. and Mrs. William B. Stelle, returning to Tunghsien, China; Mrs. Eleanor W. Sheffield, returning to Peking, China; Miss Alice E. Murphy, joining the North China Mission; Misses Grace G. Reeves, Eva Mooar, and Eleanor Wilson; and Misses Evelyn Boyd and Mabel I. Durland, going out for term service in Japan under the W. B. M. I.

Concluded on page 496

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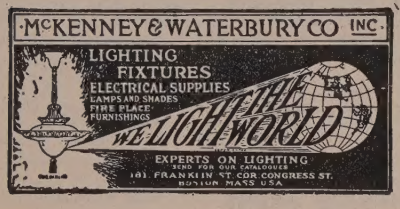

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THE CHRONICLE

Concluded from page 495

SAILINGS FOR THE FIELD (*continued*)

August 25. From Los Angeles, Mr. and Mrs. Clifford Manshardt, joining the Marathi Mission.

August 27. From Boston, Mr. Frank Candler Ferguson, going out for term service in Turkey.

August 31. From Seattle, Rev. and Mrs. William H. Topping, of Diongloh, returning to the Foochow Mission; Misses Elizabeth F. and Mary B. Cushman, joining the Foochow Mission.

September 1. From San Francisco, Mr. and Mrs. Emory D. Alvord, returning to the Rhodesia Mission.

September 5. From New York, Rev. Ralph R. Keithan, joining the Madura Mission.

September 9. From New York, Mrs. Wilson F. Dodd, of Constantinople, and Mrs. Charles E. Clark, of Talas, returning to the Turkey Mission; Miss Adelaide Dwight, of Talas, Miss Stella N. Loughridge, *en route* to Beirut; Miss Nina P. Rice, returning to Athens under the W. B. M. P.

September 12. From New York, Miss Lida M. Russell, joining the Scuth Africa Mission.

September 12. From Seattle, Mrs. Alice B. Frame, of Peking, returning to the North China Mission; Dr. Walter H. Judd, joining the Shaowu Mission.

September 19. From San Francisco, Miss Edith Curtis, returning to Osaka, Japan.

BIRTHS

August 4. In Peking, China, to Dr. and Mrs. Hugh L. Robinson, of Tientsin, a daughter, Sigrid.

DEATHS

July 17. In Oberlin, O., Mrs. Mary F. Taylor, widow of Dr. Wallace Taylor, with her husband a member of the Japan Mission from 1873 until 1913. Mrs. Taylor was born in Nunda, N. Y., in 1842. She was graduated from Oberlin College in 1867, in the same class with her future husband. Most of her long service in Japan was at Osaka. After their return to America, Dr. and Mrs. Taylor made their home in Oberlin.

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